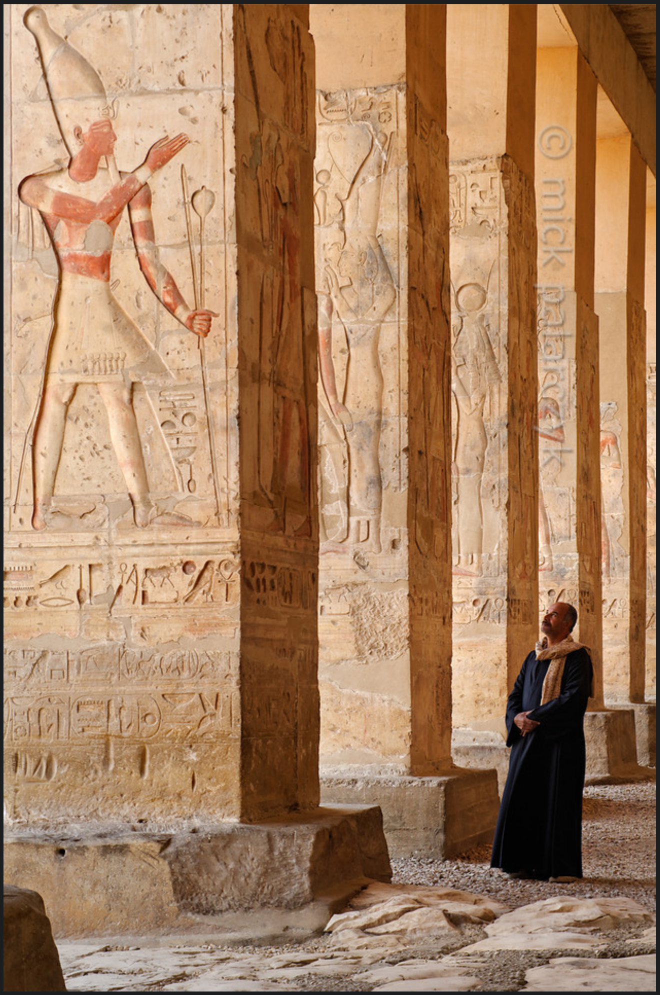
Egypt: Temples of Abydos

FEATURE (Category: Africa | Egypt | all seasons | cultural-historical | history | religion).................**REGISTER** for LIGHTBOX

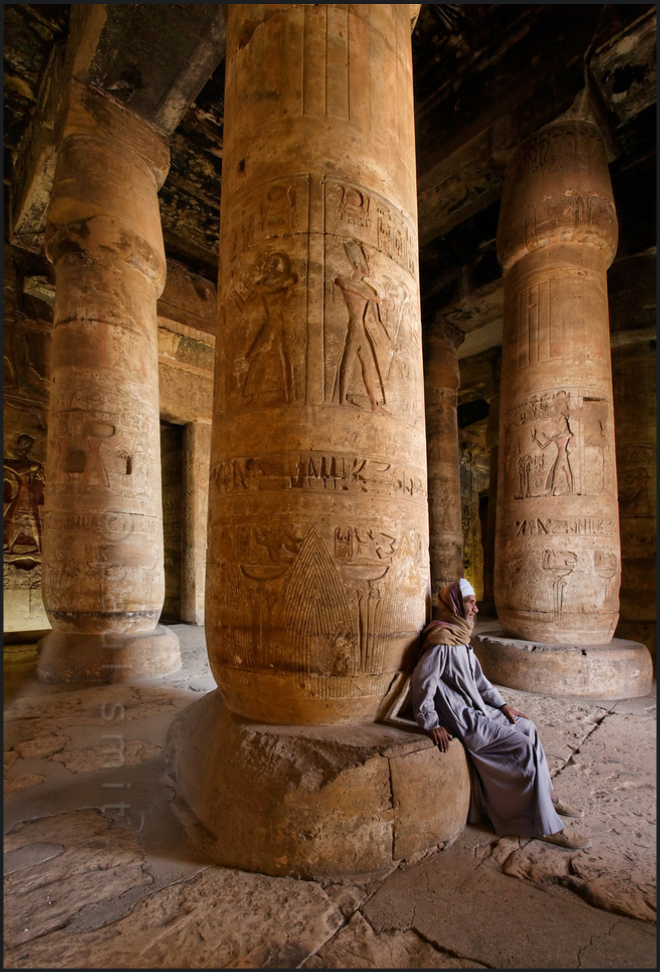
Abydos, the Mecca of Ancient Egypt

Ancient Egyptians endeavoured to make a pilgrimage to Abydos at least once in their lifetime, just like modern Muslims do to Mecca. Abydos was the prime cult centre of Osiris, the Lord of the Afterlife and therefore one of the most important gods for the Egyptians. It was the place where, according to myth, Osiris was buried. Here, each year during a popular festival, his resurrection was reenacted in a mystery play. Many Egyptians wanted to be buried near Osiris, or at least be remembered with a cenotaph or stele. The biggest cenotaph of them all is the Temple of Seti I, a mortuary temple which has imposing hypostyle halls, bathing in mysterious light and decorated with superb reliefs. The structure was finished by Seti's son, Ramses II. Ramses' own temple, nearby, isn't as well preserved as his father's, but has some beautifully coloured reliefs and interesting scenes from his famous battle against the Hittites.



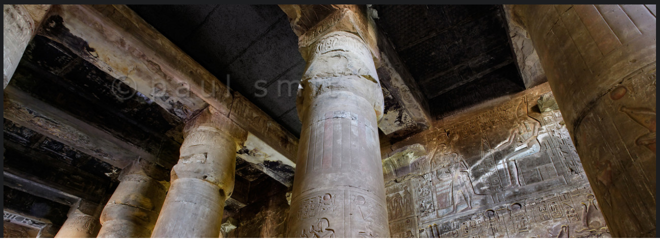
[Egypt 29849] 'Portico of Seti I Temple at Abydos.' BUY

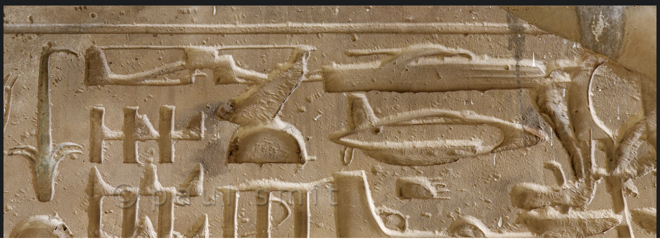
[EGYPT 29849] 'Portico of Seti I Temple at Abydos.' A temple guard is admiring reliefs on the square pillars of the portico of the Seti I Temple at Abydos. On the left we see pharaoh Ramses II, who finished the temple which was begun be his father Seti I. Photo Mick Palarczyk.



[Egypt 29850] 'First Hypostyle Hall of Seti I Temple at Abydos.' BUY

[EGYPT 29850] 'First Hypostyle Hall of Seti I Temple at Abydos.' An old temple guard is resting against one of twenty-four papyrus-bud columns in the First Hypostyle Hall of the Seti I Temple at Abydos. The columns are adorned with reliefs of Ramses II, who finished this temple after the death of his father Seti I. Photo Paul Smit.

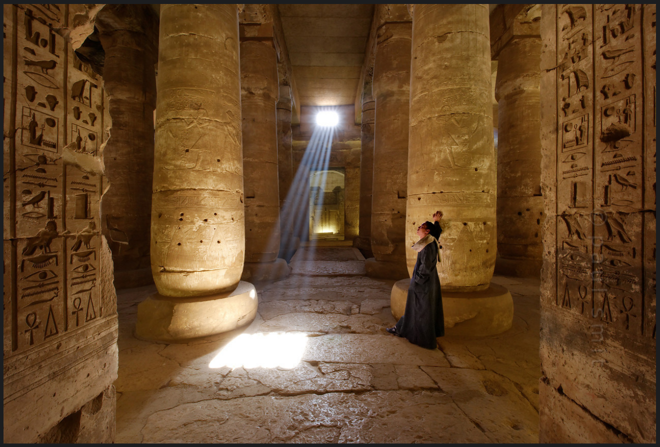




[Egypt 29851] 'First Hypostyle Hall of Seti I Temple at Abydos.'

BUY

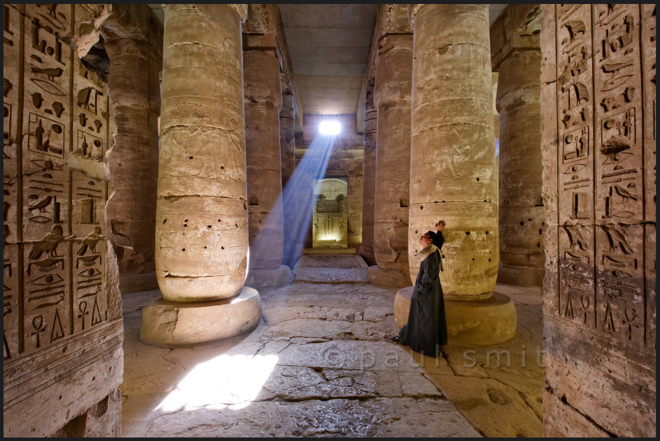
[EGYPT 29851] 'First Hypostyle Hall of Seti I Temple at Abydos.' The roof of the First Hypostyle Hall of the Seti I Temple at Abydos is supported by twenty-four papyrus-bud columns. On the right we see the reliefs which adorn the northern end of the west wall, showing two scenes with Ramses II, who finished this temple after the death of his father Seti I. The first scene shows Ramses receiving the double Egyptian crown from Horus. In the second scene Isis presents the royal uraeus snake and a sistrum to Ramses. Photo Paul Smit.



[Egypt 29853] 'Second hypostyle hall of Seti I Temple at Abydos.'

BUY

[EGYPT 29853] 'Second hypostyle hall of Seti I Temple at Abydos.' Sun beams piercing through a clerestory window illuminate the Second Hypostyle Hall of the Seti I Temple at Abydos. Below the window we see the entrance to the Chapel of Isis. The hieroglyphs on the right and left adorn the gate which gives access from the First into the Second Hypostyle Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29855] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

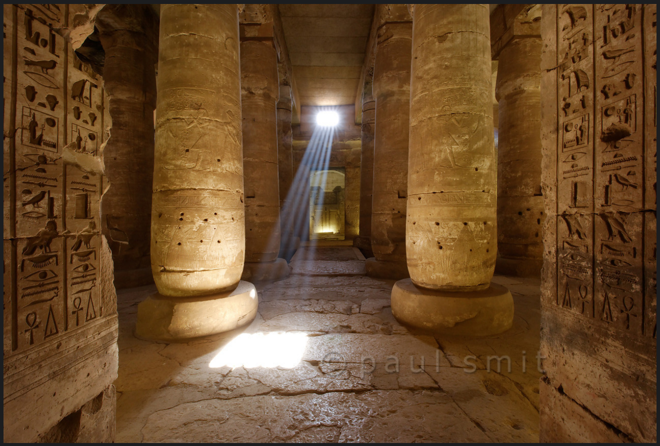
BUY

[EGYPT 29855] 'Second Hypostyle Hall of Seti I Temple at Abydos.' Sun beams piercing through a clerestory window illuminate the Second Hypostyle Hall of the Seti I Temple at Abydos. Below the window we see the entrance to the Chapel of Isis. The hieroglyphs on the right and left adorn the gate which gives access from the First into the Second Hypostyle Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the

[Egypt 29852] 'The "helicopter inscription" at Abydos.'

BUY

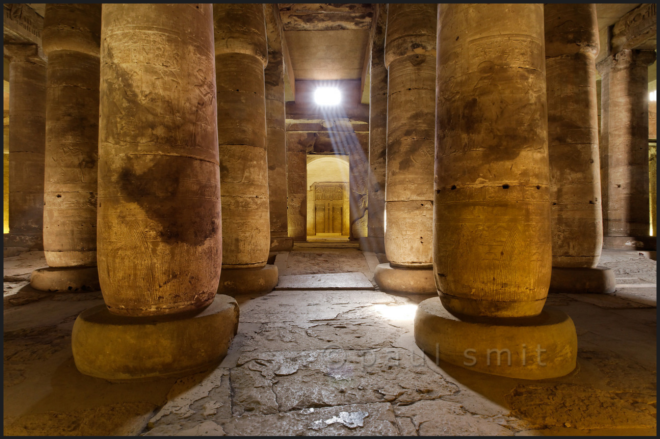
[EGYPT 29852] 'The "helicopter inscription" at Abydos.' An architrave which supports the roof of the First Hypostyle Hall of the Seti I Temple at Abydos is decorated with hieroglyphs in which some recognize modern machines such as a helicopter and a submarine. In fact the glyphs are a result of erosion of the stone surface and recarving to replace some of the original hieroglyphs. The original text was part of the royal titulary of Seti I, the founder of the temple. After the death of Seti, his son Ramses II finished the temple and superimposed his titulary on that of his father. Photo Paul Smit.



[Egypt 29854] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

BUY

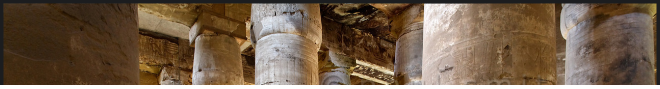
[EGYPT 29854] 'Second Hypostyle Hall of Seti I Temple at Abydos.' Sun beams piercing through a clerestory window illuminate the Second Hypostyle Hall of the Seti I Temple at Abydos. Below the window we see the entrance to the Chapel of Isis. The hieroglyphs on the right and left adorn the gate which gives access from the First into the Second Hypostyle Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



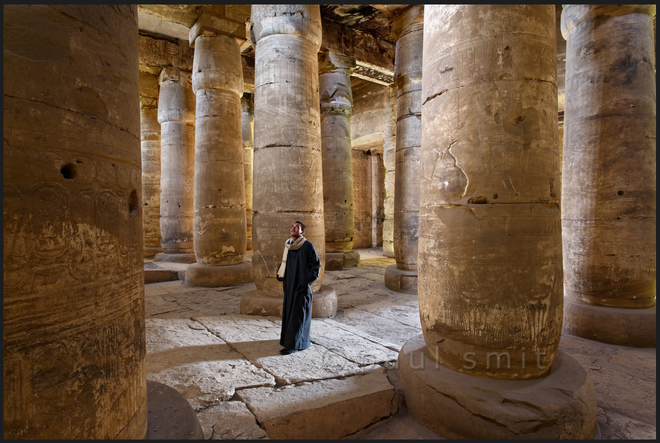
[Egypt 29856] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

BUY

[EGYPT 29856] 'Second Hypostyle Hall of Seti I Temple at Abydos.' Sun beams piercing through a clerestory window illuminate the Second Hypostyle Hall of the Seti I Temple at Abydos. Below the window we see the entrance to the Chapel of Ra-Horakhty. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



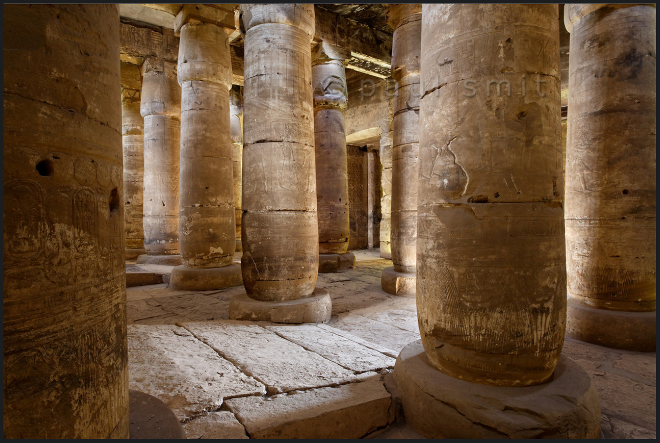
13th century BC. Photo Paul Smit.



[Egypt 29857] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

BUY

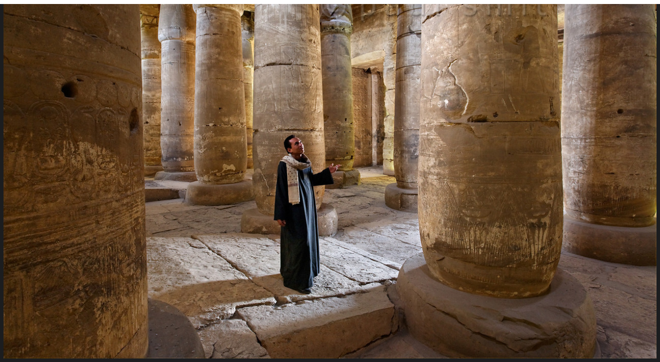
[EGYPT 29857] 'Second Hypostyle Hall of Seti I Temple at Abydos.' A temple guard is admiring one of the thirty-six papyrus-bud columns in the Second Hypostyle Hall of the Seti I Temple at Abydos. Behind the columns, in the centre of the picture, we see one of the gates that gives access to the First Hypostyle Hall. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29859] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

BUY

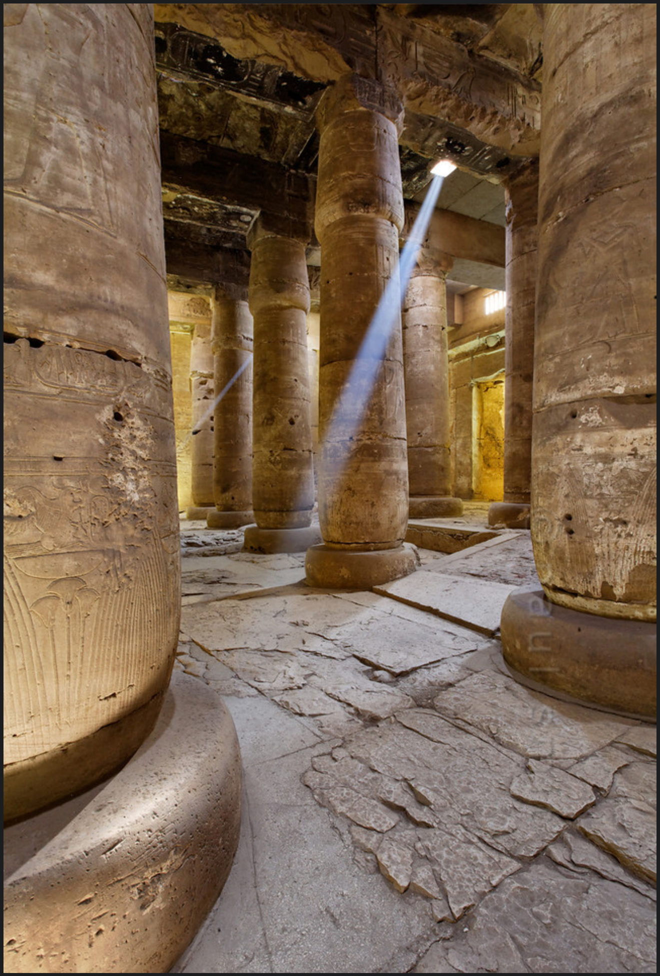
[EGYPT 29859] 'Second Hypostyle Hall of Seti I Temple at Abydos.' The roof of the Second Hypostyle Hall of the Seti I Temple at Abydos is supported by thirty-six papyrus-bud columns. Behind the columns, in the centre of the picture, we see one of the gates that gives access to the First Hypostyle Hall. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29858] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

BUY

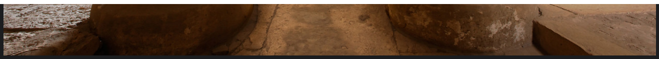
[EGYPT 29858] 'Second Hypostyle Hall of Seti I Temple at Abydos.' A temple guard seems to be conversing with an invisible Egyptian deity in the Second Hypostyle Hall of the Seti I Temple at Abydos. Behind the columns, in the centre of the picture, we see one of the gates that gives access to the First Hypostyle Hall. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29860] 'Second Hypostyle Hall of Seti I Temple at Abydos.'

BUY

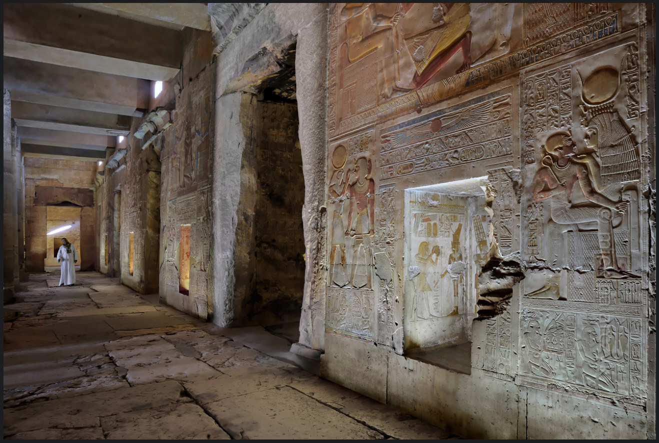
[EGYPT 29860] 'Second Hypostyle Hall of Seti I Temple at Abydos.' A sun beam piercing through a a hole in the roof illuminates the Second Hypostyle Hall of the Seti I Temple at Abydos. The hall has several of these holes, which are part of the original design to provide lighting. Behind the columns, to the right, we see the entrance to the Chapel of Ptah. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29861] ‘Second Hypostyle Hall of Seti I Temple at Abydos.’

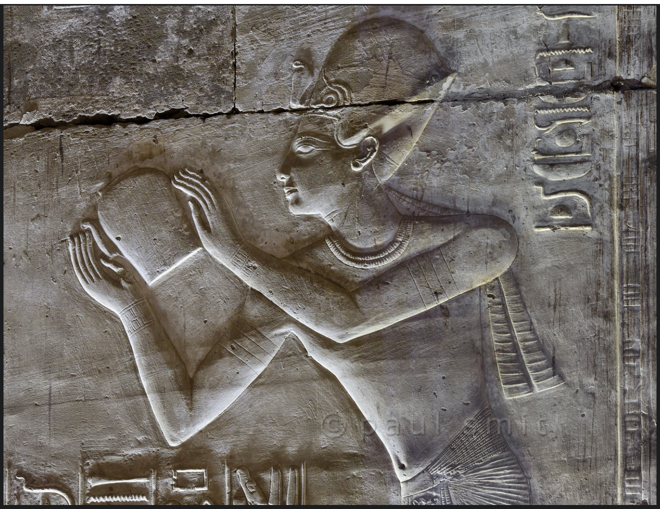
BUY

[EGYPT 29861] ‘Second Hypostyle Hall of Seti I Temple at Abydos.’ The roof of the Second Hypostyle Hall of the Seti I Temple at Abydos is supported by thirty-six papyrus-bud columns. Here we are looking in the direction of the east wall of the hall. On the far right and left we see two of the gates that give access to the First Hypostyle Hall. The gate on the right is located on the processional alley which leads to the Chapel of Ptah. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



BUY

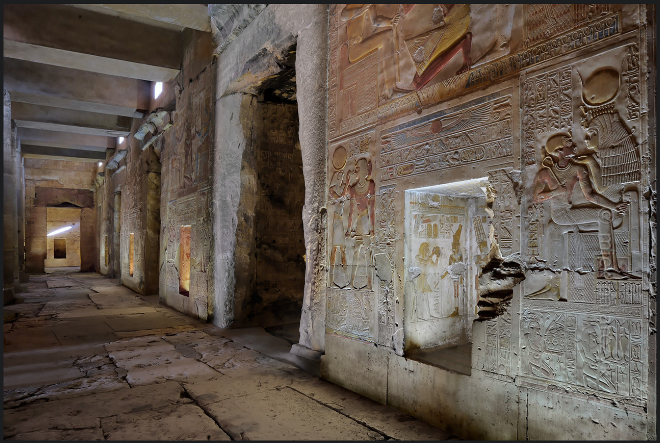
[EGYPT 29863] ‘Chapel entrances at Abydos.’ Standing at the western end of the Second Hypostyle Hall of the Seti I Temple at Abydos, this picture shows the entrances to four of the seven chapels that can be accessed from the hall. The centre of the picture is dominated by the imposing gate to the Chapel of Amun-Ra. To the left of this gate we see subsequently the entrances to the Chapels of Ra-Horakhty, Ptah and (hardly visible) Seti I. At one time wooden doors would have been attached to these stone doorways. In the wall between each of these doorways there is a niche which probably once held a statue of a god. Each niche is decorated with three internal scenes which show Seti making offerings either to the deity to whom the adjoining chapel is dedicated, or to a related deity. Thus, the niche in the foreground shows Seti offering a “nemset” vessel to Mut, the consort of Amun. The niche could also have been used to store sacred scrolls pertaining to the rites which were performed in the adjoining chapel. As the lower part of the niche is without decorations a stash of scrolls wouldn’t have obscured the sacred images on its three walls. To the left of this niche we see Khonsu giving Seti the breath of life. Khonsu is depicted as a falcon-headed man wearing the crown of the full and the crescent moon. On the right Isis caresses the king as a child. She says to him: “You are my son, you have come forth from me, I have nursed you, in order to be Ruler of the Two Lands.” The lower register on each side of the niche is decorated with a series of Nile gods, kneeling, hermaphrodite personifications of Egyptian nomes (districts). Each figure is basically male, with the breasts of a woman (symbolizing fecundity), and on its head there is an emblem which indicates the name of the nome. The figures carry food and jars of wine and water which they present to the gods. On the right we see the Upper Egyptian nomes number 6 (with crocodile emblem, region of Dendera) and 7 (with sistrum emblem, region of Hiw). Finally, at the left-hand edge of the picture, framing the temple guard, we see the gate which gives access to the Nefertem-Ptah-Sokar Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29862] ‘Seti with “nemset” vessel at Abydos.’

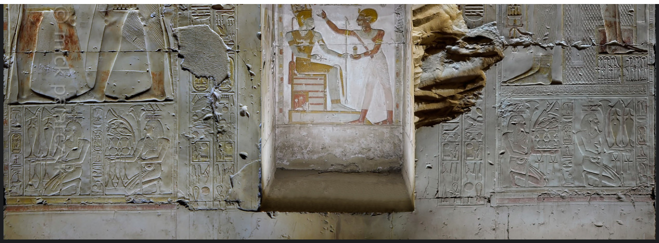
BUY

[EGYPT 29862] ‘Seti with “nemset” vessel at Abydos.’ A relief in the Second Hypostyle Hall of the Seti I Temple at Abydos shows Seti I offering a “nemset” vessel to Ptah (who is outside the frame of the picture). This kind of spouted vase was used to sprinkle water in purification rites. The relief is located on the east wall of the hypostyle hall, bordering the processional alley that leads to the Chapel of Ptah. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



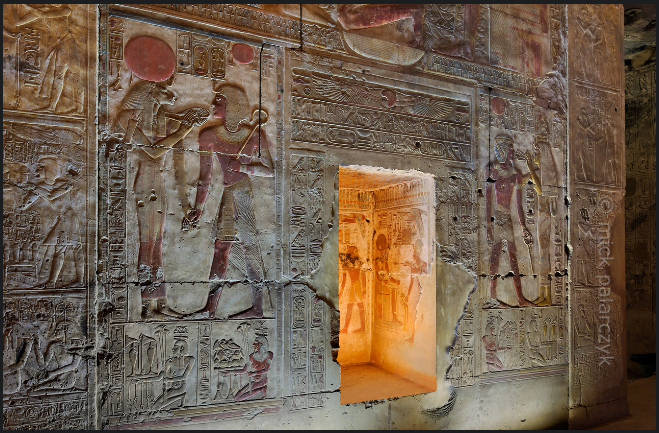
BUY

[EGYPT 29864] ‘Chapel entrances at Abydos.’ Standing at the western end of the Second Hypostyle Hall of the Seti I Temple at Abydos, this picture shows the entrances to four of the seven chapels that can be accessed from the hall. The centre of the picture is dominated by the imposing gate to the Chapel of Amun-Ra. To the left of this gate we see subsequently the entrances to the Chapels of Ra-Horakhty, Ptah and (hardly visible) Seti I. At one time wooden doors would have been attached to these stone doorways. In the wall between each of these doorways there is a niche which probably once held a statue of a god. Each niche is decorated with three internal scenes which show Seti making offerings either to the deity to whom the adjoining chapel is dedicated, or to a related deity. Thus, the niche in the foreground shows Seti offering a “nemset” vessel to Mut, the consort of Amun. The niche could also have been used to store sacred scrolls pertaining to the rites which were performed in the adjoining chapel. As the lower part of the niche is without decorations a stash of scrolls wouldn’t have obscured the sacred images on its three walls. To the left of this niche we see Khonsu giving Seti the breath of life. Khonsu is depicted as a falcon-headed man wearing the crown of the full and the crescent moon. On the right Isis caresses the king as a child. She says to him: “You are my son, you have come forth from me, I have nursed you, in order to be Ruler of the Two Lands.” The lower register on each side of the niche is decorated with a series of Nile gods, kneeling, hermaphrodite personifications of Egyptian nomes (districts). Each figure is basically male, with the breasts of a woman (symbolizing fecundity), and on its head there is an emblem which indicates the name of the nome. The figures carry food and jars of wine and water which they present to the gods. On the right we see the Upper Egyptian nomes number 6 (with crocodile emblem, region of Dendera) and 7 (with sistrum emblem, region of Hiw). Finally, at the left-hand edge of



BUY

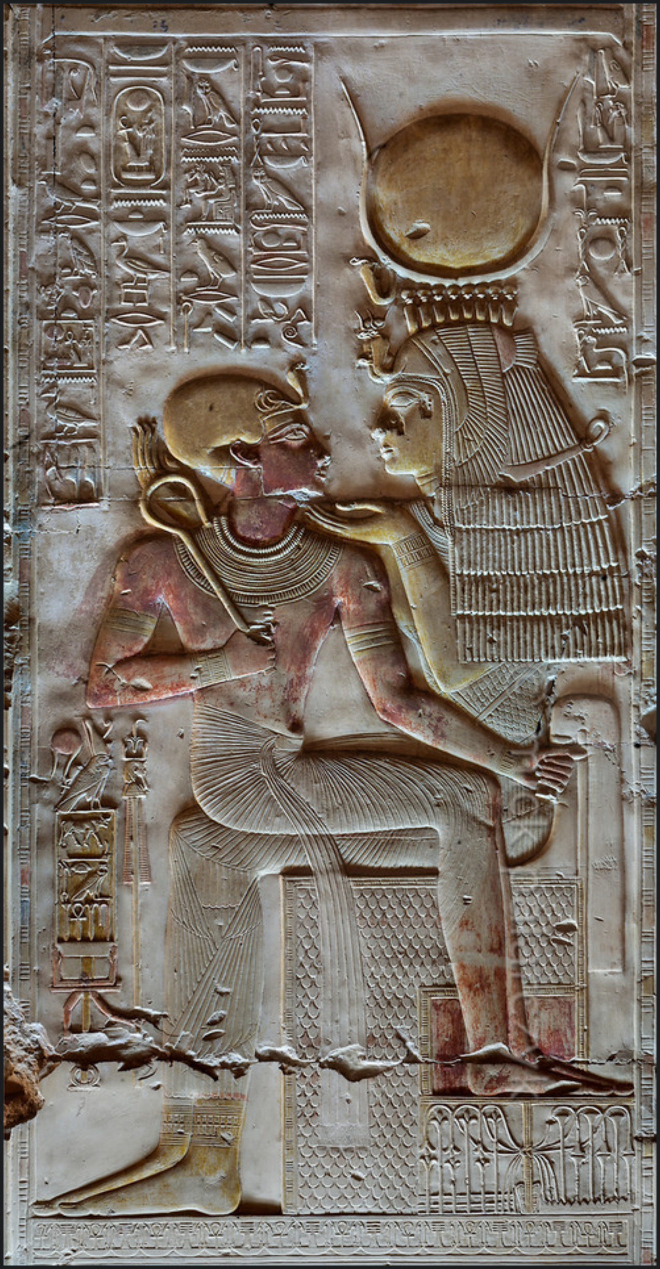
[EGYPT 29865] ‘Seti, Khonsu and Isis at Abydos.’ The west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos is decorated with superb reliefs. Here we see a portion of wall that is located between the entrances of the Chapel of Amun-Ra and the Chapel of Osiris. On the left we see Khonsu giving Seti the breath of life, in the form of an “ankh” sign (symbolizing life) flanked by two “was” sceptres (symbols for prosperity). Khonsu is depicted as a falcon-headed man wearing the crown of the full and the crescent moon. Khonsu was a protector and healer. On the right Isis caresses the king as a child. She says to him: “You are my son, you have come forth from me, I have nursed you, in order to be Ruler of the Two Lands.” Sitting in the lap of Isis, Seti has taken the role of Horus, Isis’ child. The niche in the centre of the picture at one time probably held a statue of Amun-Ra. The niche is decorated with a scene in which Seti anoints the brow of Amun-Ra with ointment. The niche could also have been used to store sacred scrolls pertaining to the rites which were performed in the adjoining chapel. As the lower part of the niche is without decorations a stash of scrolls wouldn’t have obscured the sacred images on its three walls. The lower register on each side of the niche is decorated with a series of Nile gods, kneeling, hermaphrodite personifications of Egyptian nomes (districts). Each figure is basically male, with the breasts of a woman (symbolizing fecundity), and on its head there is an emblem which indicates the name of the nome. The figures carry food and jars of wine and water which they present to the gods. On the right we see the Upper Egyptian nomes number 6 (with crocodile emblem, region of Dendera) and 7 (with sistrum emblem, region of Hiw). On the left we see the Upper Egyptian nomes number 3 (region near Esna) and 5 (with two falcons emblem, region of Qift). The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



BUY

[EGYPT 29867] ‘Seti, Sekhmet and Hathor at Abydos.’ The west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos is decorated with superb reliefs. Here we see a portion of wall that is located between the entrances of the Chapel of Ptah and the Chapel of Ra-Horakhty. On the left we see the lion-headed goddess Sekhmet clasping hands with Seti and holding the “ankh” sign before the mouth of the king. The sign is entwined in her “menat” necklace. On the right Hathor gives the king the breath of life, in the form of an “ankh” sign (symbolizing life) flanked by two “was” sceptres (symbols for prosperity). The niche in the centre of the picture at one time probably held a statue of either Ptah or Ra-Horakhty. The decoration in the niche shows Seti offering incense to Ra-Horachti. The niche could also have been used to store sacred scrolls pertaining to the rites which were performed in the adjoining chapel. As the lower part of the niche is without decorations a stash of scrolls wouldn’t have obscured the sacred images on its three walls. The lower register on each side of the niche is decorated with a series of Nile gods, kneeling, hermaphrodite personifications of Egyptian nomes (districts). Each figure is basically male, with the breasts of a woman (symbolizing fecundity), and on its head there is an emblem which indicates the name of the nome. The figures carry food and jars of wine and water which they present to the gods. On the right we see the Lower Egyptian nomes number

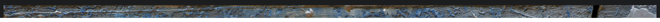
the picture, we see the gate which gives access to the Nefertem-Ptah-Sokar Hall, and beyond that a niche which is located in the south wall of this hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



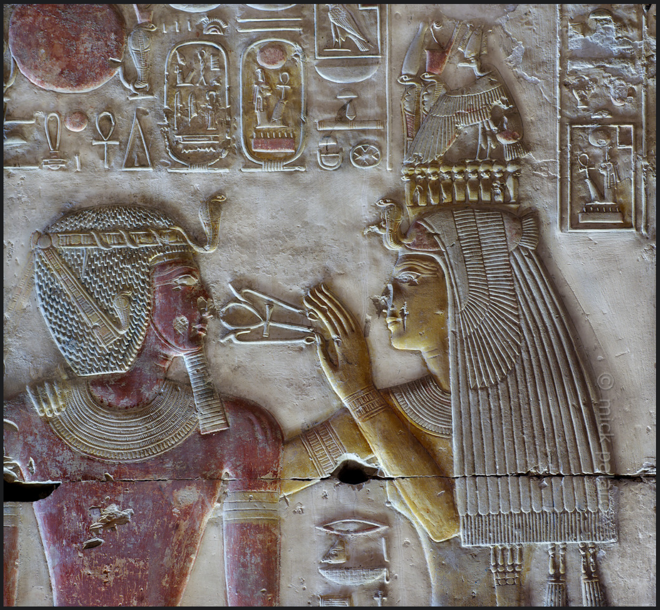
[Egypt 29866] ‘Isis and the young Seti at Abydos.’

BUY

[EGYPT 29866] ‘Isis and the young Seti at Abydos.’ This relief shows Isis caressing pharaoh Seti I as a child. She says to him: “You are my son, you have come forth from me, I have nursed you, in order to be Ruler of the Two Lands.” Sitting in the lap of Isis, Seti has taken the role of Horus, Isis’ child. Behind the pharaoh we see his Horus name (Powerful Bull in Thebes), written within a rectangle (a “serekh”) on which a falcon is perched. The rectangle is held by Seti’s “ka” (life force) which is depicted as the hieroglyph for ka (two upraised arms) in an anthropomorphic form: below the hieroglyph two arms appear, one of which holds a standard. The standard is topped by a pharaoh’s head and another ka hieroglyph. The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Amun-Ra and the Chapel of Osiris. For a wider view see pictures 29865 and 64. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



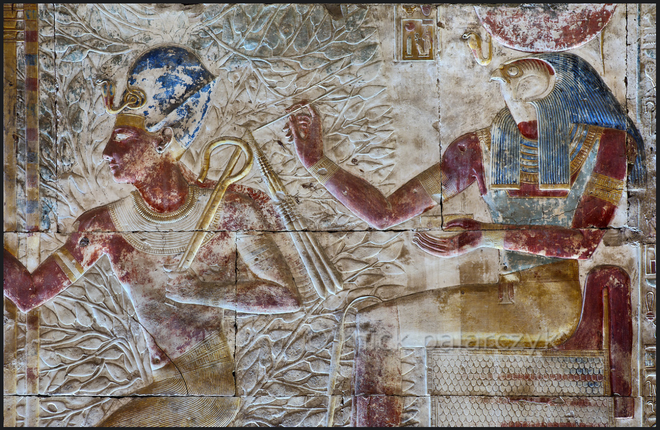
15 and 13. On the left we see the Lower Egyptian nomes number 10 (with ox emblem) and 4. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29869] 'Seti and Hathor at Abydos.'

BUY

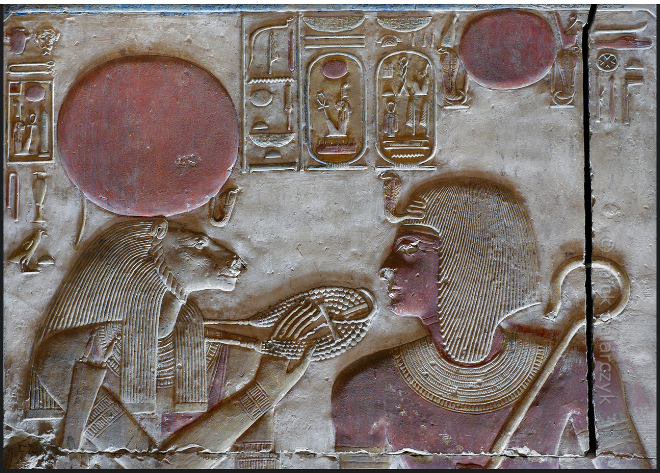
[EGYPT 29869] 'Seti and Hathor at Abydos.' This relief shows the goddess Hathor giving pharaoh Seti I the breath of life, in the form of an "ankh" sign (symbolizing life) flanked by two "was" sceptres (symbols for prosperity). Her head is protected by the vulture goddess Nekhbet who spreads her wings over Hathor's hair. On top of that is a rarely seen crown, consisting of again a vulture, whose wings are protecting two cobras, wearing the crowns of Upper- and Lower-Egypt. The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ptah and the Chapel of Ra-Horakhty. For a wider view see picture 29867. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[EGYPT 29871] 'Seti in front of Ished tree at Abydos.'

BUY

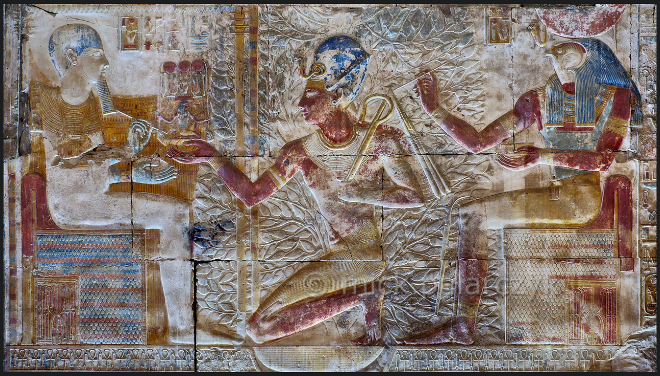
This relief shows a kneeling Seti I presenting his jubilees to Ptah (who is just outside the frame of the picture). On the right we see Ra-Horakhty inscribing the name and the jubilees of the pharaoh on the leaves of the Ished tree. The Ished tree was a sacred tree of which it was thought that the gods wrote the name of the kings at coronation and jubilee festivals, to assure them that their names, and thus their lives, would be perpetuated. The original Ished tree was said to have grown in the temple of Ra at Heliopolis. It can probably be identified as a Desert Date (Balanites aegyptica). The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ptah and the Chapel of Ra-Horakhty. A wider view of the scene is provided by photo 29870. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick



[Egypt 29868] 'Seti and Sekhmet at Abydos.'

BUY

[EGYPT 29868] 'Seti and Sekhmet at Abydos.' This relief shows the lion-headed goddess Sekhmet holding the "ankh" sign before the mouth of pharaoh Seti I. The sign is entwined in her "menat" necklace. The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ptah and the Chapel of Ra-Horakhty. For a wider view see picture 29867. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

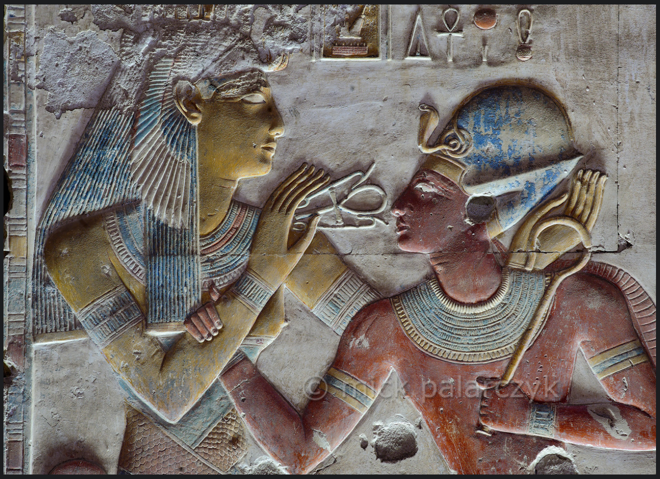


[EGYPT 29870] 'Seti in front of Ished tree at Abydos.'

BUY

This relief shows a kneeling Seti I presenting his jubilees to and enthroned Ptah. The jubilees are visualized by a figure of Heh, the god of eternity, depicted in a crouching position. He his holding a (leafless) palm stem in each hand, which symbolized long life to the Egyptians, the years being represented by the notches on the stem. Ptah, wearing his distinctive blue cap, is writing on a small table, which he holds in his lower hand, probably recording the jubilees. On the right we see Ra-Horakhty inscribing the name and the jubilees of the pharaoh on the leaves of the Ished tree. The Ished tree was a sacred tree of which it was thought that the gods wrote the name of the kings at coronation and jubilee festivals, to assure them that their names, and thus their lives, would be perpetuated. The original Ished tree was said to have grown in the temple of Ra at Heliopolis. It can probably be identified as a Desert Date (Balanites aegyptica). The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ptah and the Chapel of Ra-Horakhty. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

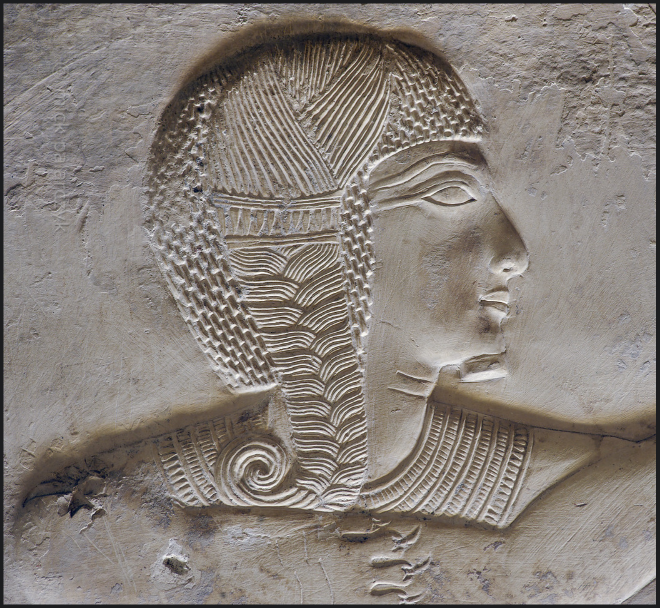
completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.


© mick palarczyk

[Egypt 29873] 'Seti and Iousas at Abydos.'

BUY

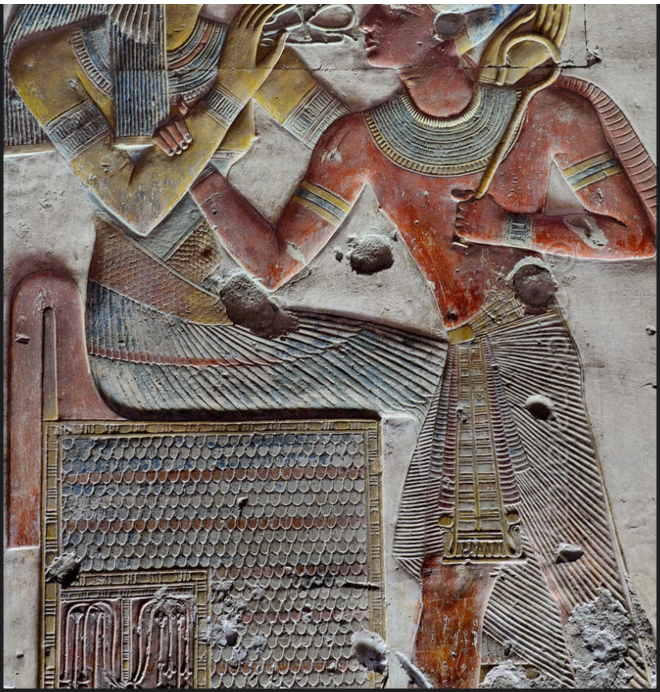
[EGYPT 29873] 'Seti and Iousas at Abydos.' The goddess Iousas is giving pharaoh Seti I the breath of life, in the form of an "ankh" sign (symbolizing life) flanked by two "was" sceptres (symbols for prosperity). Iousas was associated with the creator god Atum. Her nickname "The Hand of Atum" recalls her role, i.e. the hand of Atum with which he masturbated to create the first divine couple, Shu and Tefnut. The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ra-Horakhty and the Chapel of Amun. For a wider view see picture 29872. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29875] 'Ramses II as a child at Abydos.'

BUY

[EGYPT 29875] 'Ramses II as a child at Abydos.' This relief detail shows the young Ramses II with a side lock. The youth side lock was worn by Egyptian children, particularly boys, until the age of about fourteen years. It is part of a scene in which Ramses presents his father Seti I to the gods. The relief can be found on the north wall in the Chapel of Seti, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29872] 'Seti and Iousas at Abydos.'

BUY

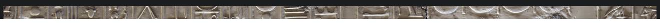
[EGYPT 29872] 'Seti and Iousas at Abydos.' The goddess Iousas is giving pharaoh Seti I the breath of life, in the form of an "ankh" sign (symbolizing life) flanked by two "was" sceptres (symbols for prosperity). Iousas was associated with the creator god Atum. Her nickname "The Hand of Atum" recalls her role, i.e. the hand of Atum with which he masturbated to create the first divine couple, Shu and Tefnut. The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ra-Horakhty and the Chapel of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

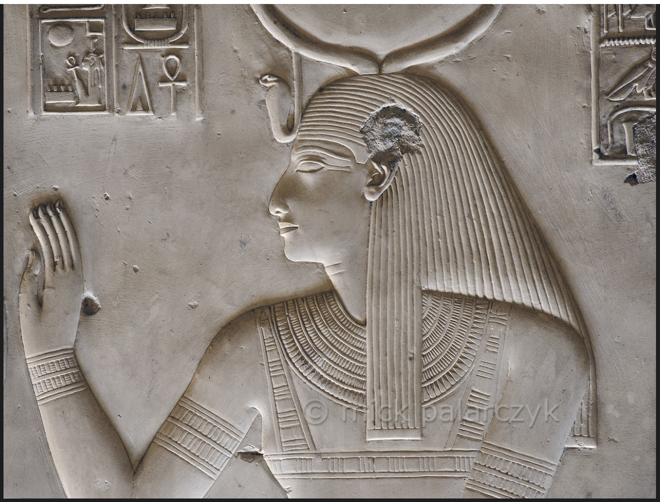
© mick palarczyk

[Egypt 29874] 'Seti and Iousas at Abydos.'

BUY

[EGYPT 29874] 'Seti and Iousas at Abydos.' The goddess Iousas is giving pharaoh Seti I the breath of life, in the form of an "ankh" sign (symbolizing life) flanked by two "was" sceptres (symbols for prosperity). Iousas was associated with the creator god Atum. Her nickname "The Hand of Atum" recalls her role, i.e. the hand of Atum with which he masturbated to create the first divine couple, Shu and Tefnut. The relief is located on the west wall of the Second Hypostyle Hall of the Seti I Temple at Abydos, between the entrances of the Chapel of Ra-Horakhty and the Chapel of Amun. For a wider view see picture 29872. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

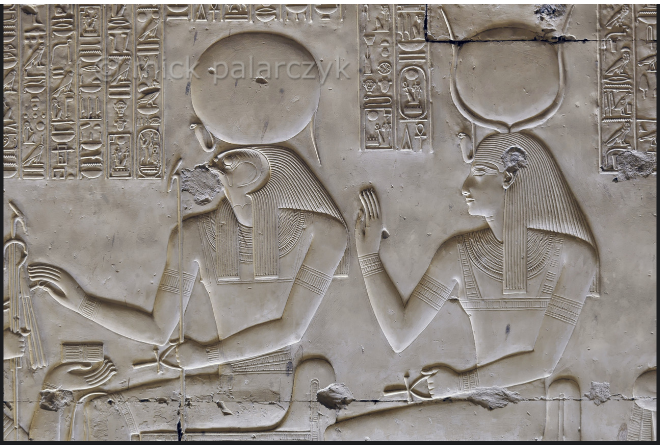




[Egypt 29877] ’Iousas at Abydos.’

BUY

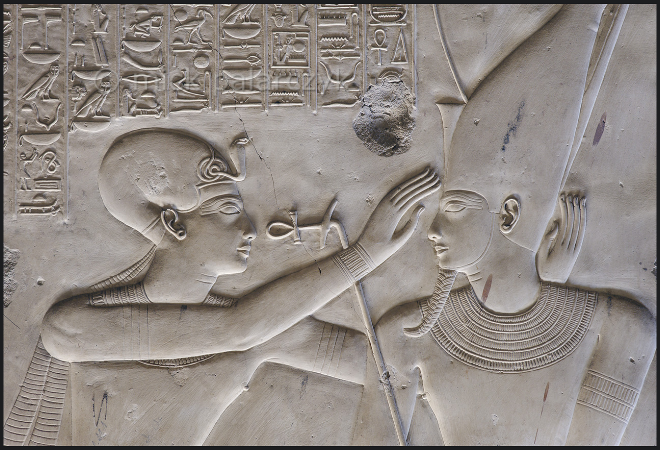
[EGYPT 29877] ’Iousas at Abydos.’ This relief detail shows Iousas, a goddess who was associated with the creator god Atum. Her nickname “The Hand of Atum” recalls her role, i.e. the hand of Atum with which he masturbated to create the first divine couple, Shu and Tefnut. The relief can be found on the south wall in the Chapel of Ra-Horakhty, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. For a wider view see picture 29876. The detail in this picture is part of scene in which pharaoh Seti I offers various objects such as a sceptre, crook and flail to Ra-Horakhty, who is accompanied by Iousas. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29876] ’Ra-Horachti and Iousas at Abydos.’

BUY

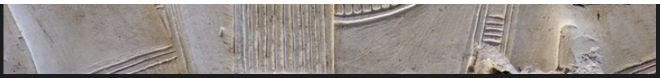
[EGYPT 29876] ’Ra-Horakhty and Iousas at Abydos.’ This relief detail shows Ra-Horakhty accompanied by the goddess Iousas. Iousas was associated with the creator god Atum. Her nickname “The Hand of Atum” recalls her role, i.e. the hand of Atum with which he masturbated to create the first divine couple, Shu and Tefnut. The relief can be found on the south wall in the Chapel of Ra-Horachti, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of scene in which pharaoh Seti I offers various objects such as a sceptre, crook and flail to Ra-Horachti. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29878] ’Atum at Abydos.’

BUY

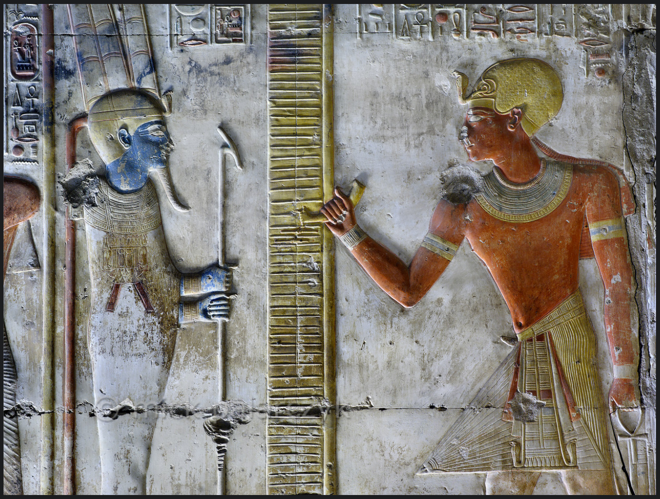
[EGYPT 29878] ’Atum at Abydos.’ This relief detail shows Seti, attending to the crown of Atum. According to the adjoining text the pharaoh is attaching two feathers to the crown of the god, though these are not depicted here. The relief can be found on the south wall in the Chapel of Ra-Horakhty, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Ra-Horakhty and Atum (who is one of the manifestations of Ra.) The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29879] 'Ra-Horachti at Abydos.'

BUY

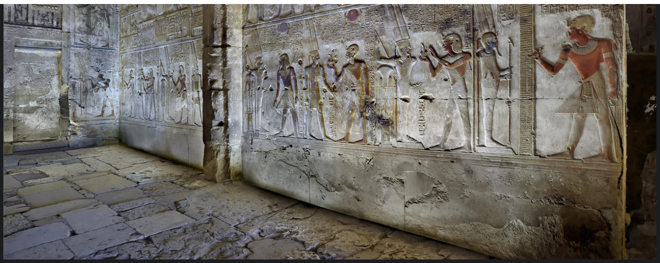
[EGYPT 29879] 'Ra-Horakhty at Abydos.' This relief detail shows Ra-Horakhty, crowned by a sun disk with a scarab beetle. The relief can be found on the north wall in the Chapel of Ra-Horachti, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of scene in which pharaoh Seti I lays his hand upon the god. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29881] 'Seti and Amun-Ra at Abydos.'

BUY

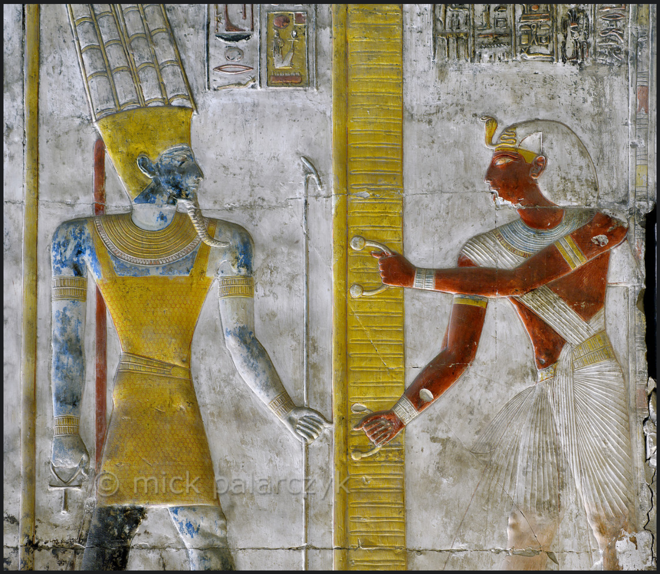
[EGYPT 29881] 'Seti and Amun-Ra at Abydos.' This relief detail shows pharaoh Seti I breaking the seal of a shrine in which a statue of Amun-Ra is standing. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. For an overall picture of the chapel wall see photo 29880. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29880] 'Chapel of Amun in the Seti I Temple at Abydos.'

BUY

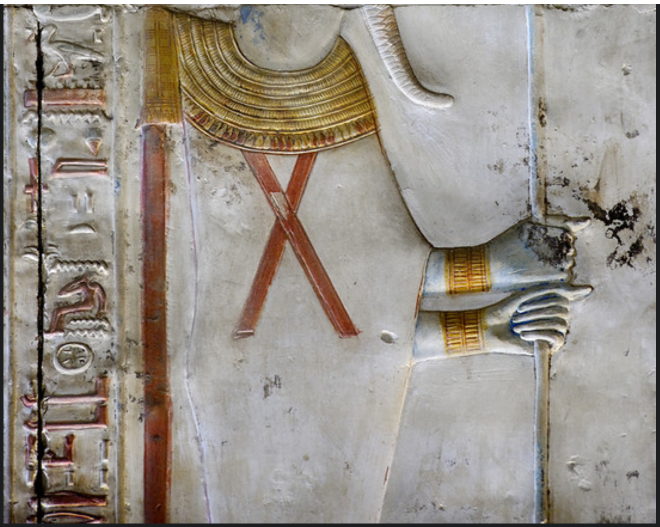
[EGYPT 29880] 'Chapel of Amun in the Seti I Temple at Abydos.' The Chapel of Amun is one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The false door at the west end (left) of the chapel was probably intended to provide the spirit of Amun a means of entry into the chamber. The walls of the chapels are decorated with 36 episodes of the Daily Temple Ritual, which would have been performed in this chamber by the king or his representative before a statue of the god. Here we are looking at the north wall. In the bottom right corner of the picture we see Seti breaking the clay seal of the shrine in which the statue of Amun is standing (for a detail see photo 29881). In the upper right corner we see the pharaoh actually opening the doors of the shrine (for a detail see photo 29882). The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29882] 'Seti and Amun-Ra at Abydos.'

BUY

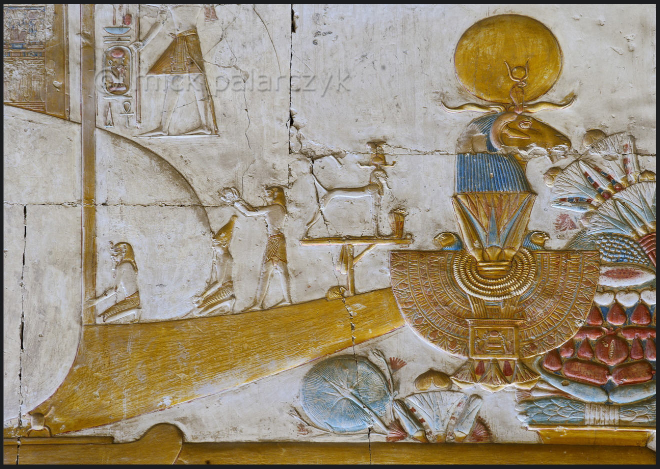
[EGYPT 29882] 'Seti and Amun-Ra at Abydos.' This relief detail shows pharaoh Seti I opening the doors of a shrine in which a statue of Amun-Ra is standing. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. For an overall picture of the chapel wall see photo 29880. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29883] 'Amun-Ra at Abydos.'

BUY

[EGYPT 29883] 'Amun-Ra at Abydos.' This relief detail shows a mummified form of Amun-Ra holding a "was" sceptre. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. For an overall picture of the chapel wall see photo 29880. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29885] 'Portable barque of Amun at Abydos.'

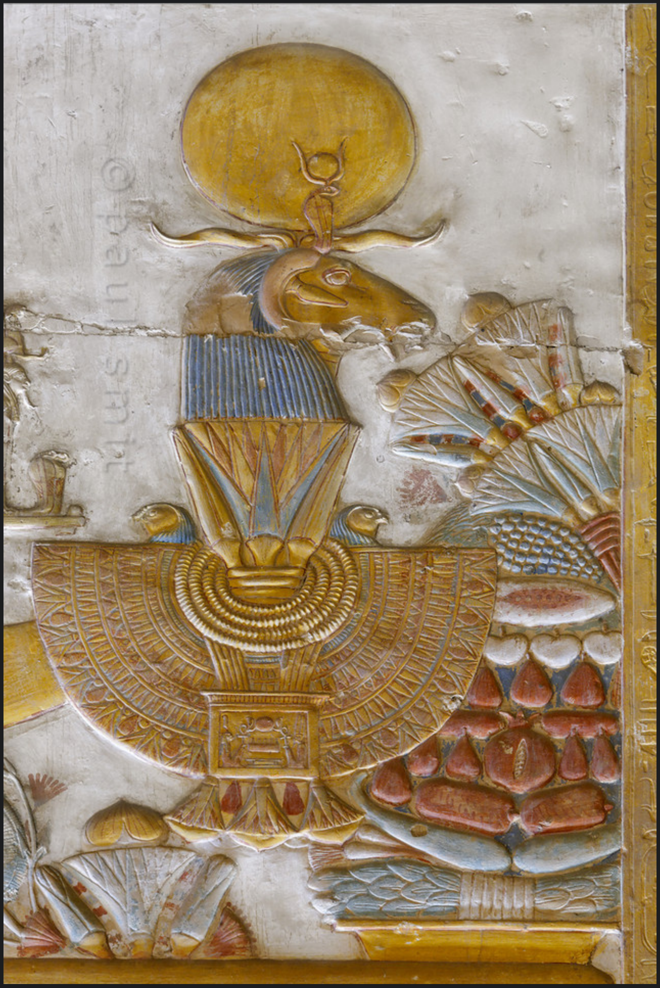
BUY

[EGYPT 29885] 'Portable barque of Amun at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief on the north wall of the chapel. The finial at the prow consists of the ram-headed Amun emerging from a lotus flower. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. Behind the ram head a royal symbol - a sphinx with a human head and false beard - is shown on a standard. The rest of the "crew" is formed by (probably wooden) statuettes with pharaonic crowns turned towards the shrine which is transported amidships on the barque. The standing figure is offering a "nemset" vessel, while the seated statuette before him presents a "nw" vessel, probably filled with wine. The third statuette is steadying one of the poles that carry the canopy which is overarching the shrine. The shrine itself is partially concealed from profane eyes by a white linen cloth. In the right lower corner of the picture we see flowers and different kinds of food which have been placed around the barque as offerings. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick

[Egypt 29884] 'Seti before Min at Abydos.'

BUY

[EGYPT 29884] 'Seti before Min at Abydos.' This relief detail Seti kneeling before Min, the fertility god with his erect penis who was associated with Amun-Ra. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. For an overall picture of the chapel wall see photo 29880. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun-Ra and his manifestation Min. The temple at was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



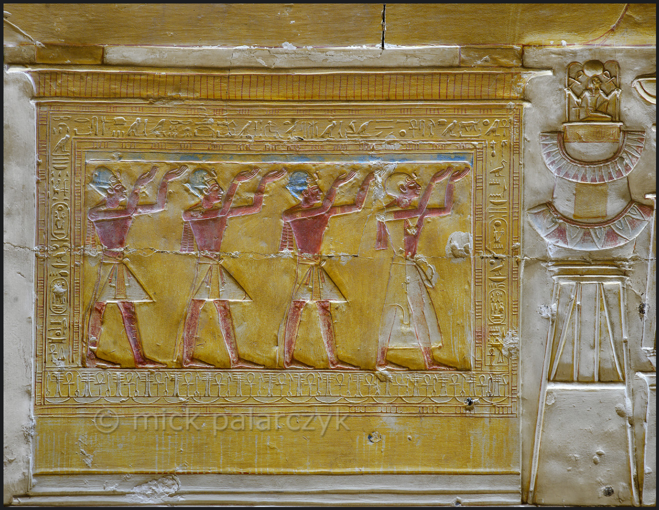
[Egypt 29886] 'Finial of Amun barque at Abydos.'

BUY

[EGYPT 29886] 'Finial of Amun barque at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the north wall of the chapel. It shows the finial which decorated the prow of the barque, consisting of the ram-headed Amun emerging from a lotus flower. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. In the right lower corner of the picture we see flowers and different kinds of food which have been placed around the barque as offerings. For a wider view see photo 29885. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit

Palarczyk.

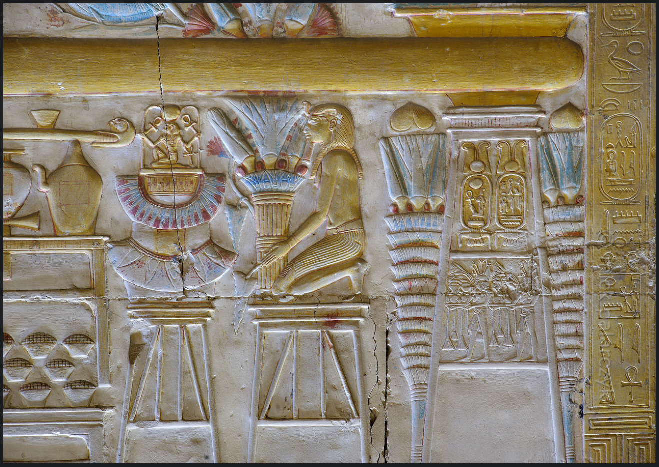
Photo Paul Smit.



[Egypt 29887] 'Pedestal for Amun barque at Abydos.'

BUY

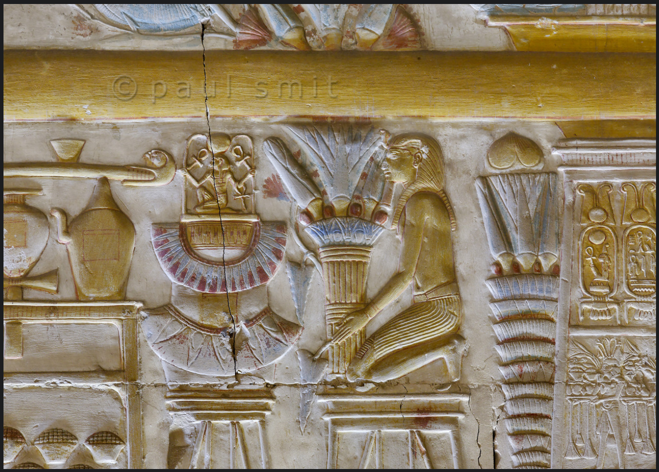
[EGYPT 29887] 'Pedestal for Amun barque at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the north wall of the chapel. It shows the pedestal on which the barque was placed, when it was not carried around. It is decorated with four pharaoh figures, three of which wear the blue "khepresh" crown, while the fourth is wears a golden cap crown. The figures carry a (blue) sign of the sky and thus the barque can be understood to be resting on the heavens. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29888] 'Offerings near Amun barque at Abydos.'

BUY

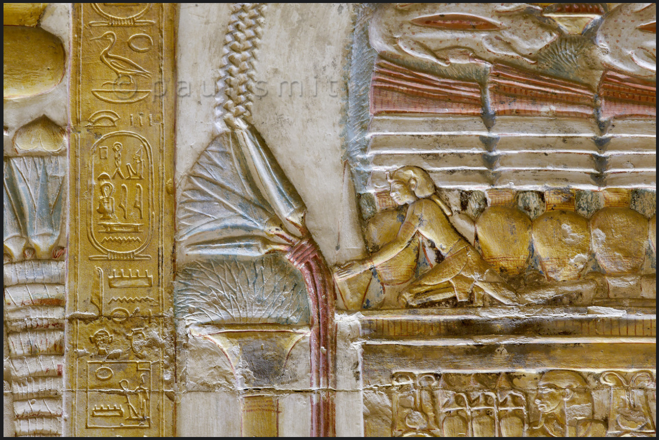
[EGYPT 29888] 'Offerings near Amun barque at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the north wall of the chapel. It shows several offerings which have been placed around and below the barque. Kneeling on a table is a statuette of a pharaoh that is clasping a large floral bouquet. Maybe this was a kind of prop, used to stabilize long bouquets which couldn't stand on their own. Flowers played an important role in ancient Egyptian religion. They were a symbol for life and regeneration and when a bouquet had been in contact with the statue of a god it could transfer its godly essence. Near the top of the picture is one of the carrying poles of the barque, which would have been supported by priests' shoulders during processions. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29889] 'Offerings near Amun barque at Abydos.'

BUY

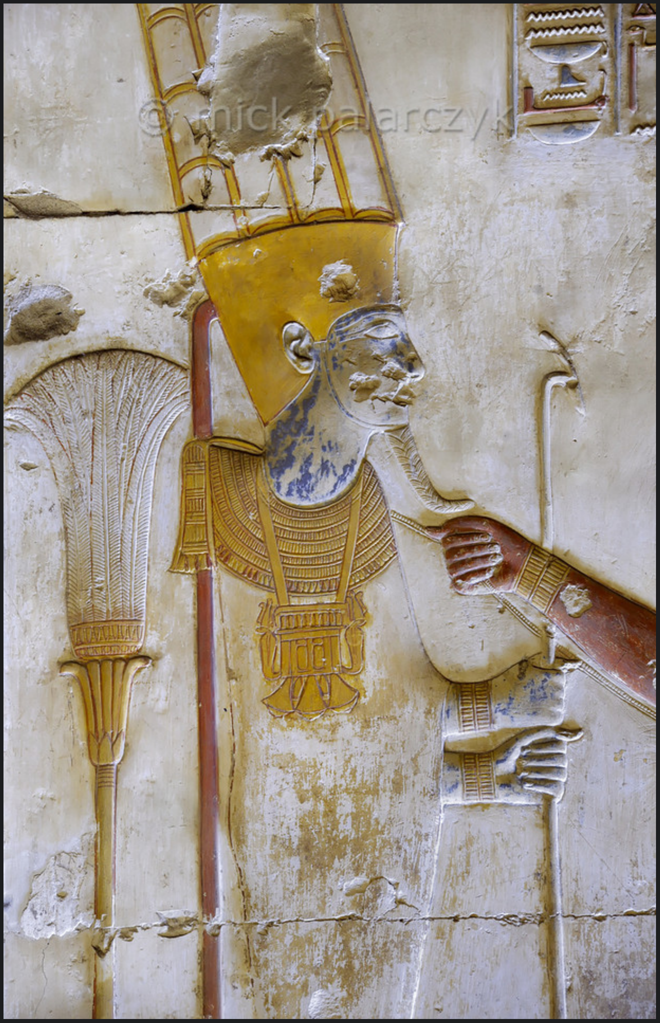
[EGYPT 29889] 'Offerings near Amun barque at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the north wall of the chapel. It shows several offerings which have been placed around and below the barque. Kneeling on a table is a statuette of a pharaoh that is clasping a large floral bouquet. Maybe this was a kind of prop, used to stabilize long bouquets which couldn't stand on their own. Flowers played an important role in ancient Egyptian religion. They were a symbol for life and regeneration and when a bouquet



BUY

[EGYPT 29890] 'Offerings near Amun barque at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the north wall of the chapel. It shows several offerings which have been placed on and beside a table near the barque. Kneeling on the table is a statuette of a pharaoh that presents a vessel in which a conical bread has been placed. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

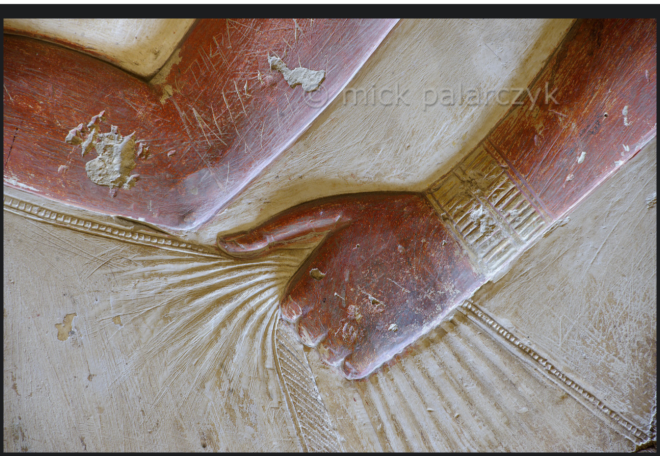
religion. They were a symbol for life and regeneration and when a bouquet had been in contact with the statue of a god it could transfer its godly essence. Near the top of the picture is one of the carrying poles of the barque, which would have been supported by priests' shoulders during processions. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29891] 'Amun-Ra at Abydos.'

BUY

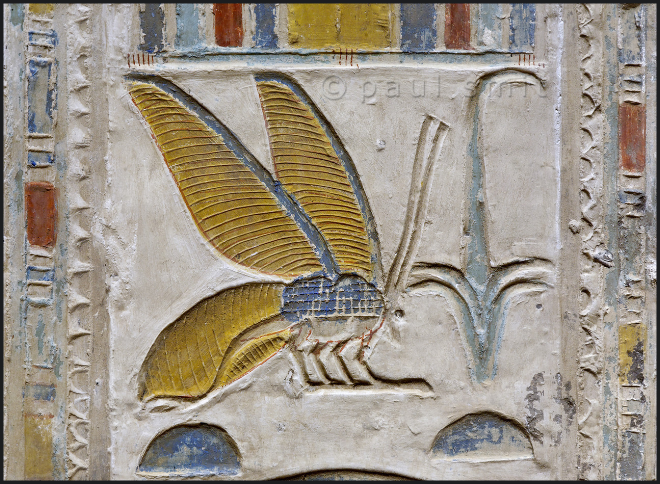
[EGYPT 29891] 'Amun-Ra at Abydos.' This relief detail shows a mummified form of Amun-Ra holding a "was" sceptre. A hand of pharaoh Seti is reaching in to unwind the clothing from the god's body. A detail showing the other hand of the pharaoh can be found in photo 29891. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29892] 'Seti undressing Amun-Ra at Abydos.'

BUY

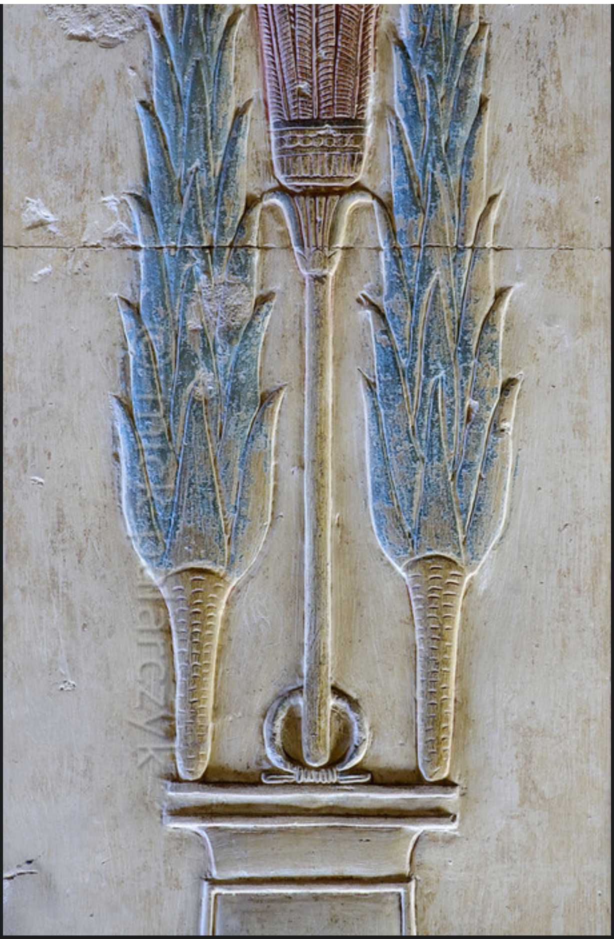
[EGYPT 29892] 'Seti undressing Amun-Ra at Abydos.' This relief detail shows a hand of pharaoh Seti while it is unwinding the clothing from a statue of Amun-Ra. The statue itself can be seen on photo 29891. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29894] 'Bee and rush hieroglyph at Abydos.'

BUY

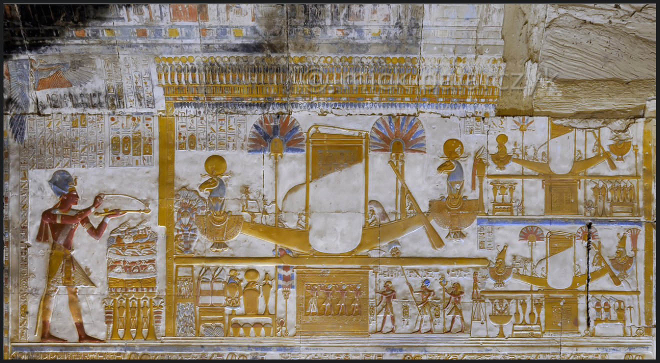
[EGYPT 29894] 'Bee and rush hieroglyph at Abydos.' In royal nomenclature the rush and the bee hieroglyph generally precede the name of the pharaoh, meaning "He who belongs to the rush and the bee", where the rush was the emblem of Upper Egypt and the bee of Lower Egypt. On the broad delta plains of Lower Egypt apiculture must have had a tradition and importance dating back thousands of years, and it was in the religious circles of the central delta where the symbolism of the bee developed. According to one Egyptian myth, bees were the tears of the sun god Ra. The relief detail can be found on a pilaster of the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29893] 'Lettuces of Min at Abydos.'

BUY

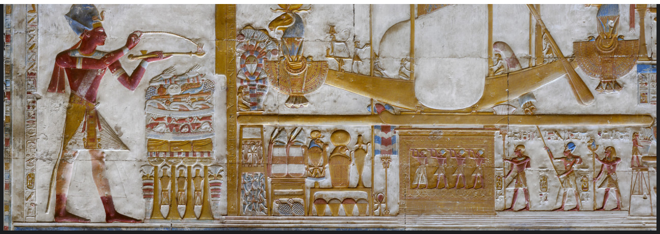
[EGYPT 29893] 'Lettuces of Min at Abydos.' This relief detail shows two lettuces separated by a fan, standing on a small shrine. The growing of prickly lettuce was associated with Min, a fertility god of male sexual potency. Egyptians believed the lettuce to be an aphrodisiac, as it was tall and straight and released a milk-like substance which resembled semen. Min is often depicted with two of these sacred lettuces standing behind him. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun and Min, who was closely associated with Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29895] 'Portable barques of Amun, Mut and Khonsu at Abydos.'

BUY

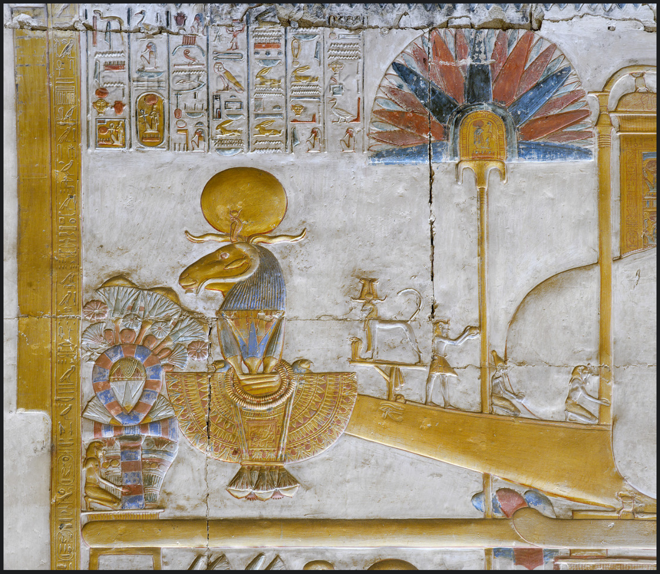
[EGYPT 29895] 'Portable barques of Amun, Mut and Khonsu at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed the portable barques of Amun, Mut and Khonsu. The sacred barques would have been used to carry portable statues of the deities around the temple



[Egypt 29896] 'Seti in front of portable barque of Amun at Abydos.'

BUY

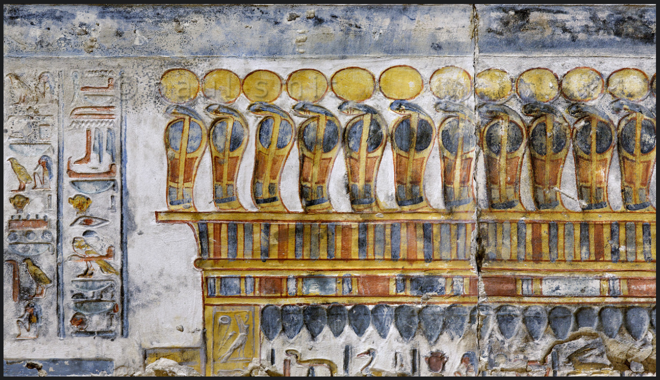
[EGYPT 29896] 'Seti in front of portable barque of Amun at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief on the south wall of the chapel. On the left pharaoh Seti I is burning incense in front of the open doors of a large shrine which houses the barques of Amun. The finials at the prow and stern consist of the ram-headed Amun emerging from a lotus flower. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. Amidships stands the portable shrine which houses the statue of the god. It is partially concealed from profane eyes by a white linen cloth. Behind the ram head at the prow a royal symbol - a sphinx with a human head and false beard - is shown on a standard. The rest of the "crew" is formed by (probably wooden) statuettes with pharaonic crowns. The one at the stern is manipulating the two steering oars. The standing figure near the prow is offering a "nemset" vessel, while the seated statuette before him presents a "nw" vessel, probably filled with wine. Finally there are two statuettes who are steadying the poles that carry the canopy which is overarching the shrine. Behind the barque stand two big colourful fans, made of ostrich feathers. The barque is placed on carrying poles that would have been supported by priests' shoulders during a procession. But in this image the poles rest on a pedestal which is decorated with four pharaonic figures. Beside the pedestal we see flowers, vases and different kinds of food which have been placed around the barque as offerings. A wider view of this relief is provided by photo 29895. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29898] 'Sacred barque of Amun at Abydos.'

BUY

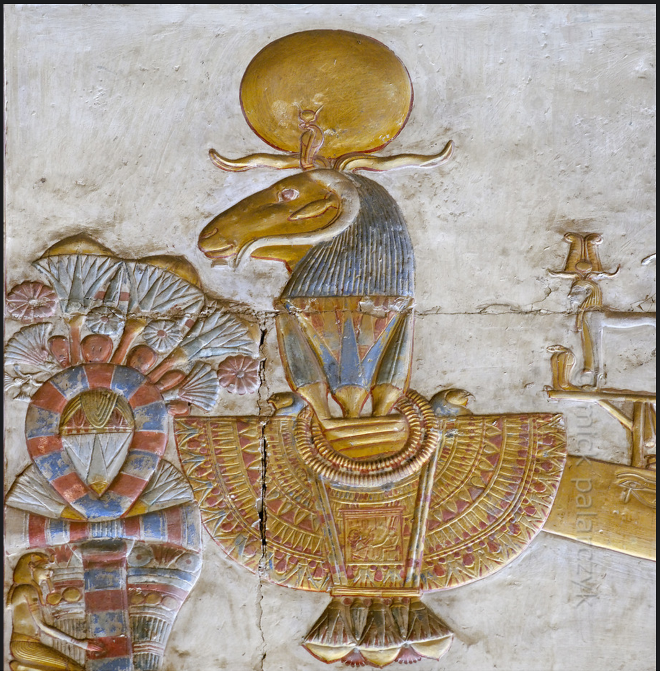
[EGYPT 29898] 'Sacred barque of Amun at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the south wall of the chapel. The finial at the prow consists of the ram-headed Amun emerging from a lotus flower. The ornate have been used to carry portable statues of the deities around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barques. Here we are looking at a relief on the south wall of the chapel. On the left pharaoh Seti I is burning incense in front of the open doors of a large shrine which houses the barques of the three gods. The barques can be identified by the finials that decorate their prow and stern. The largest barque belongs to Amun-Ra and has finials that consist of the ram-headed Amun emerging from a lotus flower. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. Amidships stands the portable shrine which houses the statue of the god. It is partially concealed from profane eyes by a white linen cloth. Behind the barque stand two big colourful fans, made of ostrich feathers. The barque is placed on carrying poles that would have been supported by priests' shoulders during a procession. But in this image the poles rest on a pedestal which is decorated with four pharaonic figures. In the lower right corner of the picture we see the smaller portable barque of Mut, the consort of Amun. Above that is the barque of Khonsu, child of Mut and Amun, and recognizable by its finials consisting of the falcon head of Khonsu. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



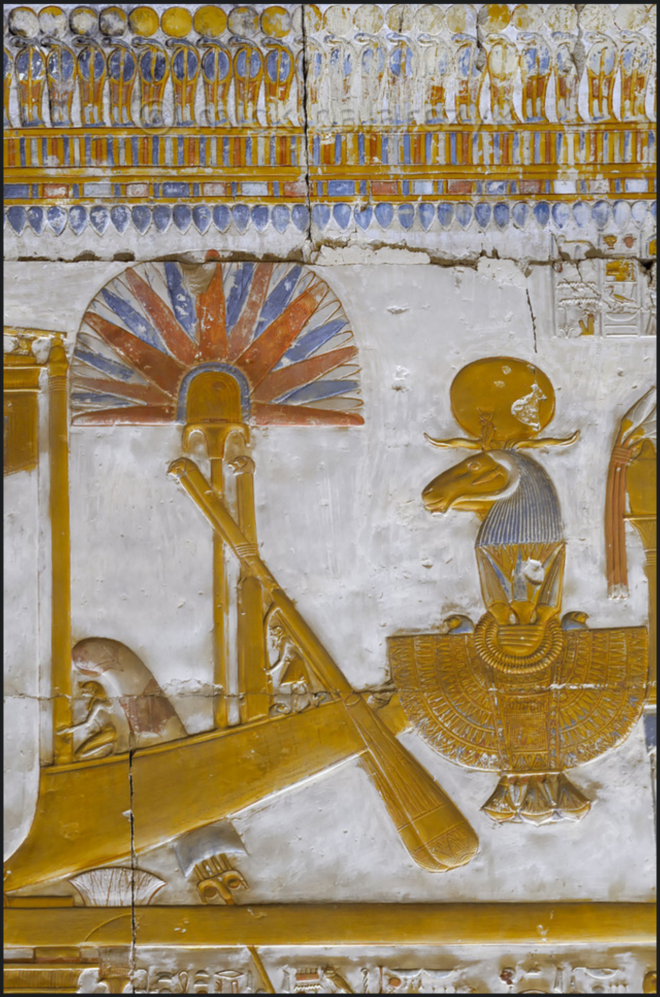
[Egypt 29897] 'Uraeuses decorating a shrine at Abydos.'

BUY

EGYPT 29897] 'Uraeuses decorating a shrine at Abydos.' Stylized cobra snakes (uraeuses) crowned by a sun disk decorate the top of a shrine in an image on the south wall of the Amun Chapel in the Seti I Temple at Abydos. This detail is part of large image depicting a shrine which holds the sacred portable barques of Amun, Mut and Khonsu (see photos 29895 and 96.) The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



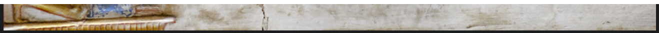
collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. Behind the ram head a royal symbol - a sphinx with a human head and false beard - is shown on a standard. The rest of the "crew" is formed by (probably wooden) statuettes with pharaonic crowns turned towards the shrine which is transported amidships on the barque. The standing figure is offering a "nemset" vessel, while the seated statuette before him presents a "nw" vessel, probably filled with wine. The third statuette is steadying one of the poles that carry the canopy which is overarching the shrine. The shrine itself is partially concealed from profane eyes by a white linen cloth. Behind the barque stands a big colourful fan, made of ostrich feathers. Near the bottom of the picture is one of the carrying poles of the barque, which would have been supported by priests' shoulders during processions. In the left lower corner we see offerings to the god: a floral bouquet and a large "ankh" sign placed on a small table. The "ankh" sign is steadied by a statuette of a pharaoh. A wider view of this relief is provided by photos 29895 and 96. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29900] 'Sacred barque of Amun at Abydos.'

BUY

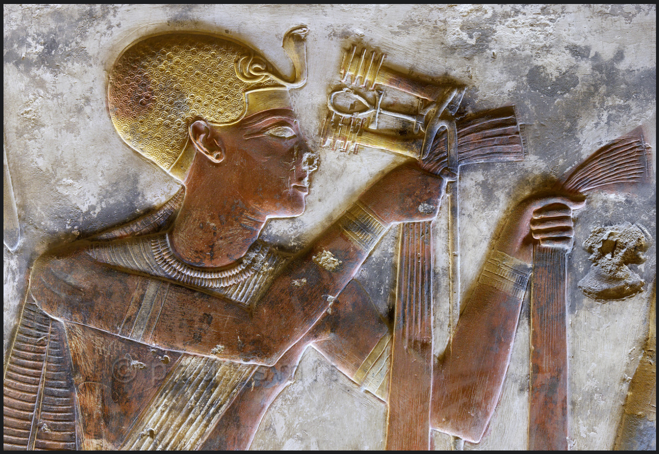
[EGYPT 29900] 'Sacred barque of Amun at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the south wall of the chapel. The finial at the stern consists of the ram-headed Amun emerging from a lotus flower. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. The "crew" of the barque is formed by (probably wooden) statuettes with pharaonic crowns. Thus, on the left, a kneeling pharaonic figure is steadying one of the poles that carry the canopy which is overarching the shrine. Near the stern, another statuette is manipulating the steering oars of the barque. The upper ends of the oars and the upright posts to which the oars are fastened are decorated with small falcon heads. Behind



[Egypt 29899] 'Finial of Amun barque at Abydos.'

BUY

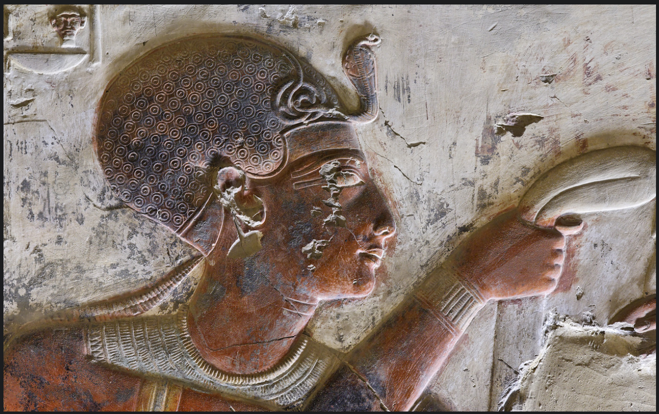
[EGYPT 29899] 'Finial of Amun barque at Abydos.' The Chapel of Amun in the Seti Temple in Abydos at one time probably housed a sacred portable barque of Amun. The sacred barque would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The chapel, which is located directly west of the Second Hypostyle Hall, is decorated with detailed images of the sacred barque. Here we are looking at a relief detail on the south wall of the chapel. It shows the finial which decorated the prow of the barque, consisting of the ram-headed Amun emerging from a lotus flower. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. In the left lower corner of the picture we see flowers and a large "ankh" sign, which have been placed around the barque as offerings. The "ankh" sign is steadied by a statuette of a pharaoh. A wider view of this relief is provided by photos 29895, 96 and 98. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29901] 'Seti I in Amun Chapel at Abydos.'

BUY

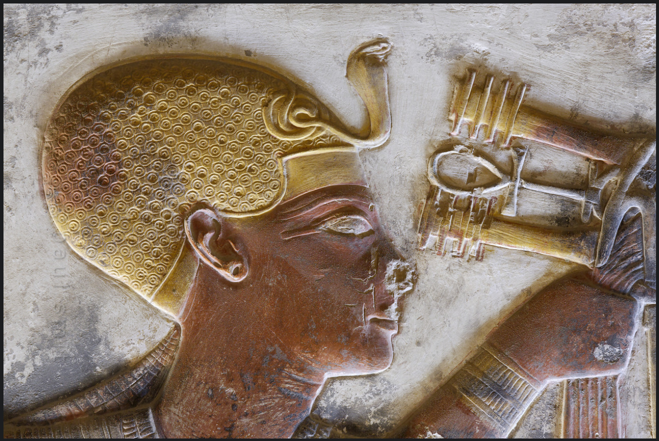
[EGYPT 29901] 'Seti I in Amun Chapel at Abydos.' This relief detail shows pharaoh Seti I wearing a golden cap crown and presenting two pieces of red cloth to Amun-Ra (who is just outside the frame of the picture). The god, in his turn, is presenting symbols for prosperity, life and stability to Seti: a "was" sceptre with an "ankh" sign flanked by two "djed" pillars attached to it. The relief can be found on the south wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29903] 'Seti I in Amun Chapel at Abydos.'

BUY

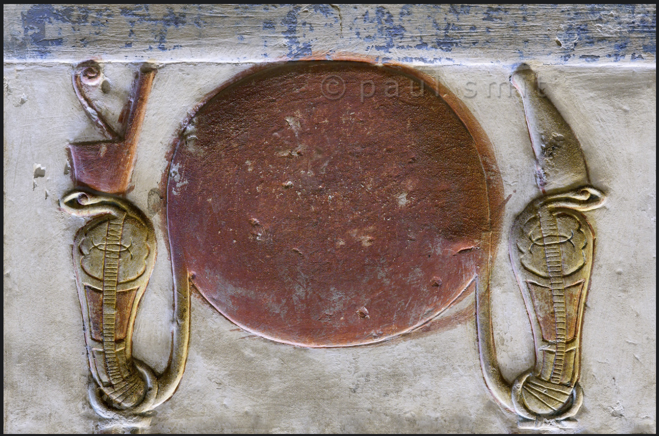
the barque stands a big colourful fan, made of ostrich feathers. Near the bottom of the picture is one of the carrying poles of the barque, which would have been supported by priests' shoulders during processions. A wider view of this relief is provided by photos 29895 and 96. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29902] 'Seti I in Amun Chapel at Abydos.'

BUY

[EGYPT 29902] 'Seti I in Amun Chapel at Abydos.' This relief detail shows pharaoh Seti I wearing a golden cap crown and presenting a piece of red cloth to Amun-Ra (who is just outside the frame of the picture). The god, in his turn, is presenting symbols for prosperity, life and stability to Seti: a "was" sceptre with an "ankh" sign flanked by two "djed" pillars attached to it. A wider view of this relief is provided by photo 29901. The relief can be found on the south wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

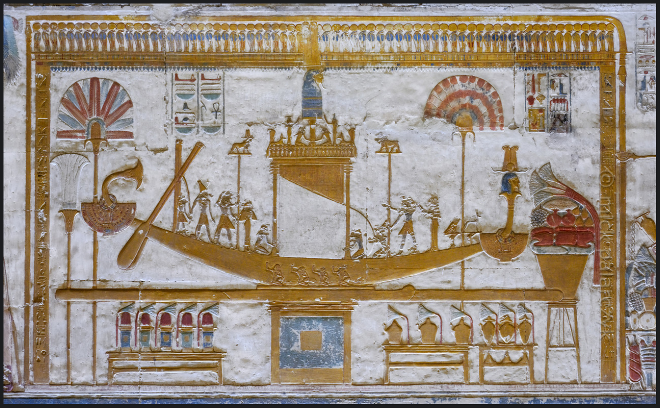


[Egypt 29904] 'Sun disk with Uraeuses at Abydos.'

BUY

[EGYPT 29904] 'Sun disk with Uraeuses at Abydos.' This relief detail shows a sun disk flanked by two stylized cobras (uraeuses). The snake on the left wears the red crown of Lower Egypt while the other wears the white crown of Upper Egypt. The relief can be found on the north wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

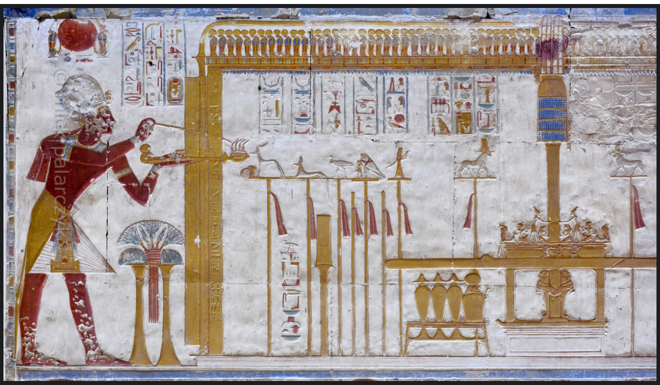
[EGYPT 29903] 'Seti I in Amun Chapel at Abydos.' This relief detail shows pharaoh Seti I presenting a pieces of white cloth to Amun-Ra (who is just outside the frame of the picture). Seti is wearing a blue cap crown. The relief can be found on the south wall in the Chapel of Amun, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Amun. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29905] 'Sacred barque of Osiris at Abydos.'

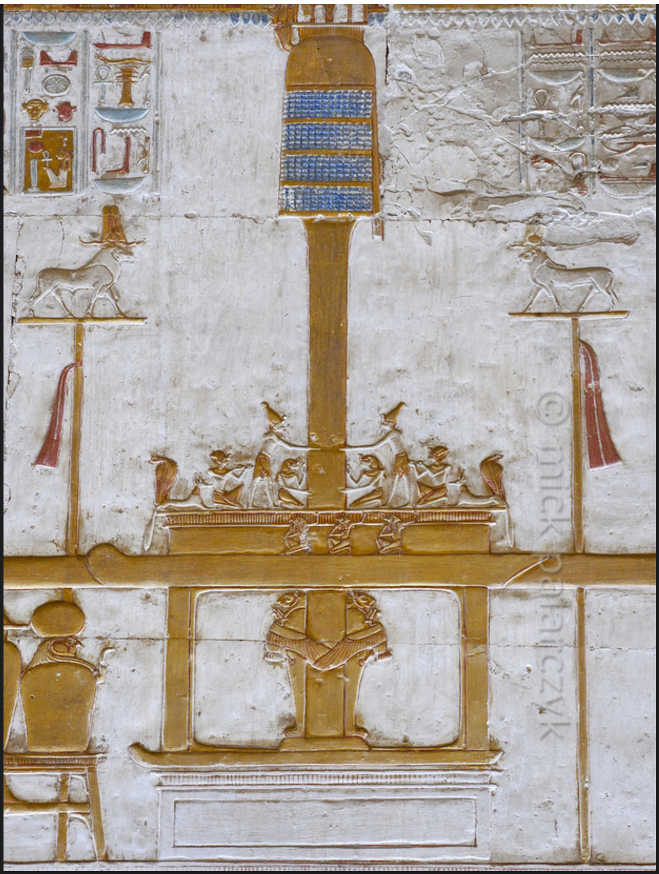
BUY

[EGYPT 29905] 'Sacred barque of Osiris at Abydos.' The north wall of the Osiris Chapel in the Seti Temple at Abydos is decorated with a relief showing the sacred portable barque of Osiris. The barque, called "Nechmet", would have been used to carry the fetish of Osiris around the temple during festival processions. The fetish was housed amidships in a shrine which was partially concealed from profane eyes by a white linen cloth. Nevertheless, the upper part of the fetish is visible in this image as it is emerging above the roof of the shrine. It consisted of a pole which was surmounted by a box in the shape of a beehive inlaid with blue beads and crowned with two tall feathers. It may have been the intention that it resembled a wig (blue was the favoured hair colour of the gods) and in some cases an actual face is depicted, as we see there is here. The wig-like box is thought to have been a reliquary which held the head of Osiris. According to Egyptian mythology Seth cut up the body of his brother Osiris and scattered the parts all over Egypt. Osiris' head ended up in Abydos making it the prime cult centre of the god, where each year his resurrection was celebrated in a festival. The portable barque is "crewed" by a number of (probably wooden) statuettes, some of which are wearing pharaonic crowns. There is a statuette manipulating the steering oars at the stern and amidships two kneeling figures are steadying the sides of the shrine. On the roof of the shrine two other kneeling statuettes are clasping the pole of the fetish. They are accompanied by small figures of Isis and Nephtys who raise up their arms in an adoring gesture towards the reliquary box. The prow of the barque is decorated with a finial in the form of an Osiris head emerging from a papyrus flower. The prow below the flower is conspicuously vertical and may be reminiscent of the pole of the fetish. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. The barque is placed on carrying poles that would have been supported by priests' shoulders during a procession. But in this image the poles rest on a pedestal. Beside the pedestal we see offerings of flowers and vases. The barque is placed in a large gilded shrine, the top of which is decorated with a row of uraeuses. As said, this relief can be found on the north wall in the Chapel of Osiris, one of the seven chapels that are located directly west of the Second Hypostyle Hall . Unlike the other six chapels, the Osiris Chapel acted as a gangway, leading to the Inner Osiris Hall deeper in the temple. Thus, there was probably no room here for Osiris' barque and it must have been placed elsewhere in the temple. For other images of the Osiris fetish in Abydos, see photos 29906, 29907 and 29951. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



BUY

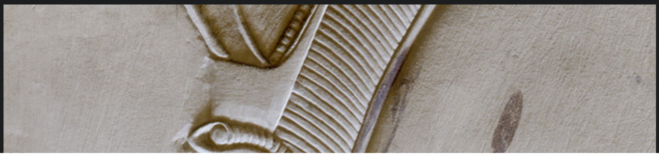
[EGYPT 29906] 'Fetish of Osiris at Abydos.' The south wall of the Osiris Chapel in the Seti Temple at Abydos is decorated with a relief showing the fetish of Osiris. It consisted of a pole which was surmounted by a box in the shape of a beehive inlaid with blue beads and crowned with two tall feathers. It may have been the intention that it resembled a wig (blue was the favoured hair colour of the gods) and in some images an actual face is depicted, but that is not the case here. The wig-like box is thought to have been a reliquary which held the head of Osiris. According to Egyptian mythology Seth cut up the body of his brother Osiris and scattered the parts all over Egypt. Osiris' head ended up in Abydos making it the prime cult centre of the god, where each year his resurrection was celebrated in a festival. To stabilize it the pole of the fetish has been inserted through the top of a table-like structure. Additionally several (probably wooden) statuettes are "helping" to keep the pole upright. Below the tabletop two mummified figures with lion heads press their backs against the base of the pole. Clinging to their breasts are vultures who rap their wings around the pole. The lions are probably the ones who supported the rising sun on the horizon in Egyptian mythology. Sometimes they were called the "Akeru"; sometimes Shu and Tefnut, and sometimes "Today" and "Yesterday". Likewise, on the tabletop two kneeling statuettes with pharaonic ("afnet") crowns and two standing statuettes with Upper Egyptian crowns are clasping the pole. There are also two other kneeling pharaonic statuettes (with "khepresh" crowns) who are presenting "nw" vessels, probably filled with wine. In front of the tabletop are three kneeling falcon-headed figures beating their breasts and raising their fists; these are the Souls of Pe (a town in Lower Egypt) and represent the mythological ancestral kings of Egypt from the predynastic period. Attached to the tabletop are carrying poles that would have been supported by priests' shoulders during a procession. But in this image the table rests on a low white pedestal. The fetish is surrounded by two standards with the emblem of a ram. To the left several other standards have been placed, belonging to different gods: a standing jackal (Wepwawet of the South), a sitting jackal (Wepwawet of the North), an ibis (Thoth), a falcon (Horus) and a standing man (Onuris-Shu, son of Ra). To the left of the ibis standard is a socalled "shm" pillar, which has two eyes inscribed on its upper part and was meant to represent Thoth. The fetish and the standards are placed in a large gilded shrine, the top of which is decorated with a row of uraeuses. The doors of the shrine are standing open and Pharaoh Seti is burning incense before it. For other images of the Osiris fetish in Abydos, see photos 29905 and 29951. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

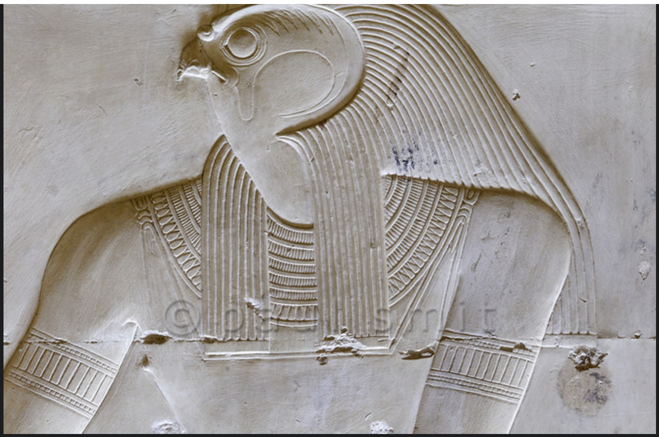


[Egypt 29907] ’Fetish of Osiris at Abydos.’

BUY

[EGYPT 29907] ’Fetish of Osiris at Abydos.’ The south wall of the Osiris Chapel in the Seti Temple at Abydos is decorated with a relief showing the fetish of Osiris. It consisted of a pole which was surmounted by a box in the shape of a beehive inlaid with blue beads and crowned with two tall feathers. It may have been the intention that it resembled a wig (blue was the favoured hair colour of the gods) and in some images an actual face is depicted, but that is not the case here. The wig-like box is thought to have been a reliquary which held the head of Osiris. According to Egyptian mythology Seth cut up the body of his brother Osiris and scattered the parts all over Egypt. Osiris’ head ended up in Abydos making it the prime cult centre of the god, where each year his resurrection was celebrated in a festival. To stabilize it the pole of the fetish has been inserted through the top of a table-like structure. Additionally several (probably wooden) statuettes are “helping” to keep the pole upright. Below the tabletop two mummified figures with lion heads press their backs against the base of the pole. Clinging to their breasts are vultures who rap their wings around the pole. The lions are probably the ones who supported the rising sun on the horizon in Egyptian mythology. Sometimes they were called the “Akeru”; sometimes Shu and Tefnut, and sometimes “Today” and “Yesterday”. Likewise, on the tabletop two kneeling statuettes with pharaonic (“afnet”) crowns and two standing statuettes with Upper Egyptian crowns are clasping the pole. There are also two other kneeling pharaonic statuettes (with “khepresh” crowns) who are presenting “nw” vessels, probably filled with wine. In front of the tabletop are three kneeling falcon-headed figures beating their breasts and raising their fists; these are the Souls of Pe (a town in Lower Egypt) and represent the mythological ancestral kings of Egypt from the predynastic period. Attached to the tabletop are carrying poles that would have been supported by priests’ shoulders during a procession. But in this image the table rests on a low white pedestal. The fetish is surrounded by two standards with the emblem of a ram, crowned by two tall feathers. A wider view of this relief is provided by photo 29906. For other images of the Osiris fetish in Abydos, see photos 29905 and 29951. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

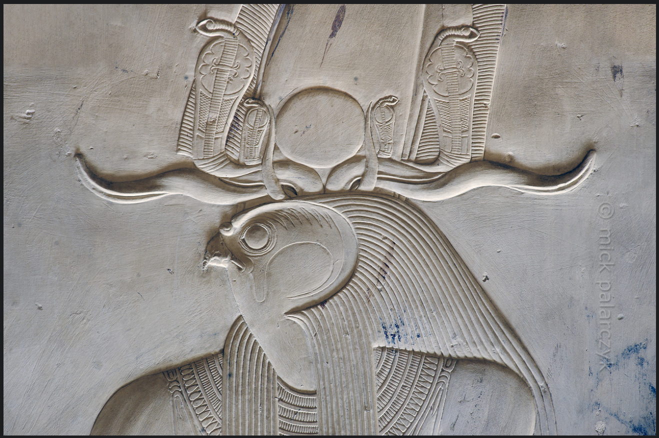




[Egypt 29908] ’Horus at Abydos.’

BUY

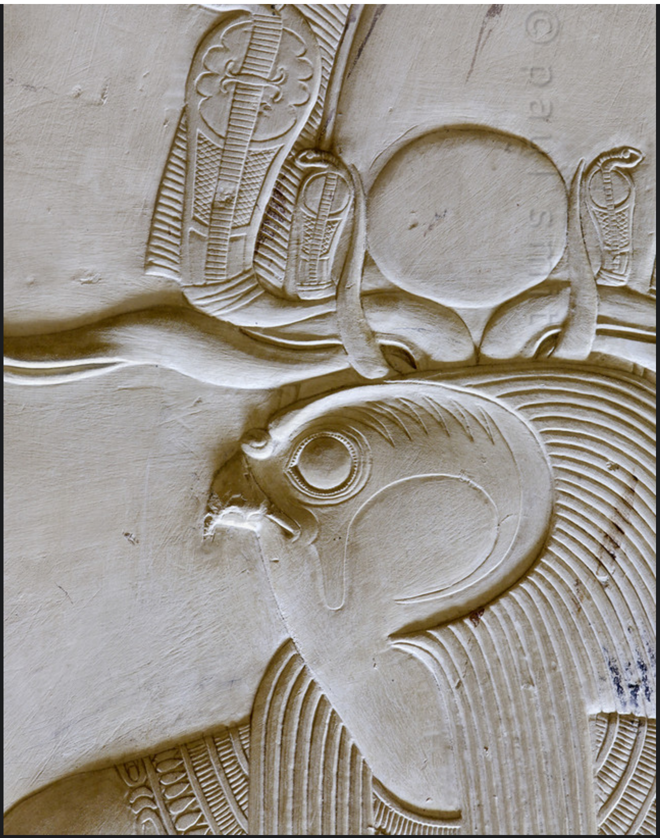
[EGYPT 29908] ’Horus at Abydos.’ This relief detail shows Ra-Horakhty wearing an elaborate “atef” crown in which four cobras (ureauses) have been incorporated. The relief can be found on the south wall in the Chapel of Horus, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of scene in which pharaoh Seti I presents a counterweight (for a necklace) and a piece of cloth to Horus. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29910] ’Horus at Abydos.’

BUY

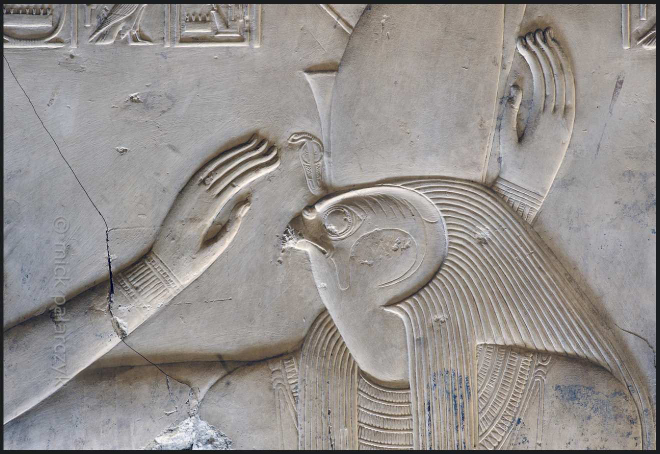
[EGYPT 29910] ’Horus at Abydos.’ This relief detail shows Ra-Horakhty wearing an elaborate “atef” crown in which four cobras (ureauses) have been incorporated. The relief can be found on the south wall in the Chapel of Horus, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of scene in which pharaoh Seti I presents a counterweight (for a necklace) and a piece of cloth to Horus. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29909] 'Horus at Abydos.'

BUY

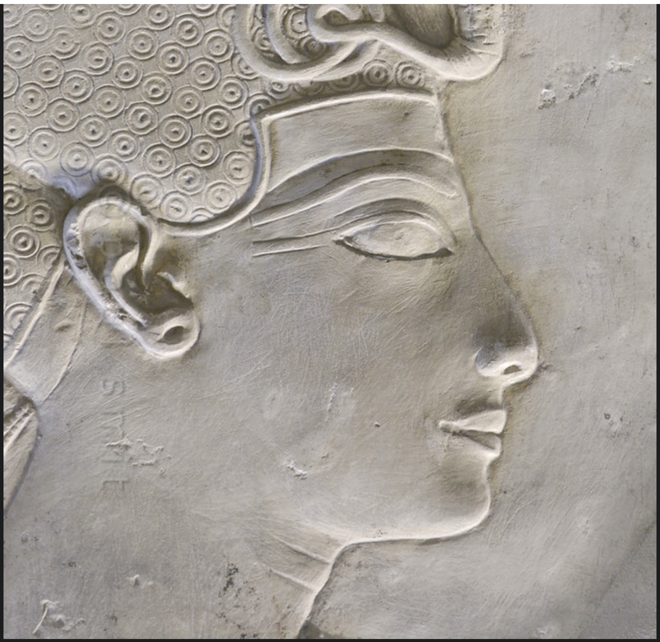
[EGYPT 29909] 'Horus at Abydos.' This relief detail shows Ra-Horakhty wearing an elaborate "atef" crown. The relief can be found on the south wall in the Chapel of Horus, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of scene in which pharaoh Seti I presents a counterweight (for a necklace) and a piece of cloth to Horus. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29911] 'Horus at Abydos.'

BUY

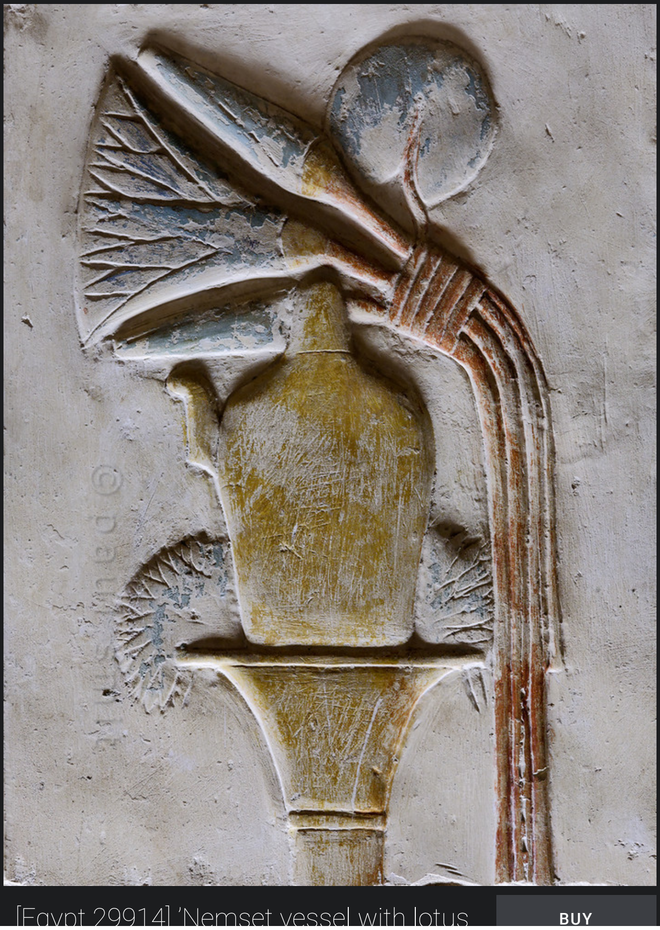
[EGYPT 29911] 'Horus at Abydos.' This relief detail shows Seti attending to the crown of Horus. According to the adjoining text the pharaoh is attaching two feathers to the crown of the god, though these are not depicted here. The relief can be found on the south wall in the Chapel of Horus, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of Horus. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29912] 'Seti I in Horus Chapel at Abydos.'

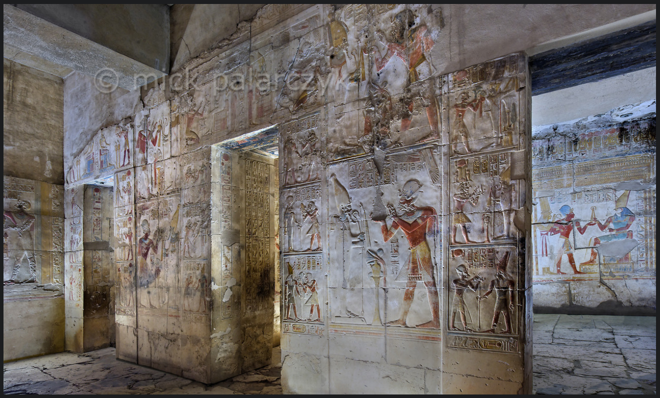
BUY

[EGYPT 29912] 'Seti I in Horus Chapel at Abydos.' This relief detail shows pharaoh Seti I wearing cap crown with an ureaus. The relief can be found on the south wall in the Chapel of Horus, one of the seven chapels that are located directly west of the Second Hypostyle Hall of the Seti I Temple at Abydos. The detail in this picture is part of scene in which pharaoh Seti I is presenting two pieces of red cloth to Horus. It is one of the 36 episodes of the Daily Temple Ritual that are shown in the chapel, ranging from Seti entering the sanctuary to cleaning and dressing the statue of the god. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29914] 'Nemset vessel with lotus

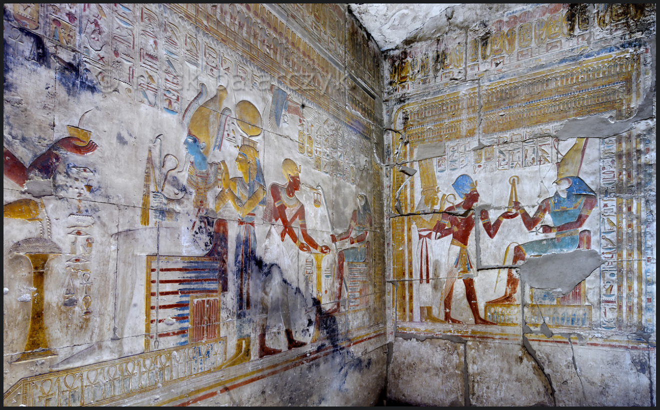
BUY



[Egypt 29913] 'Inner Osiris Hall of the Seti I Temple at Abydos.'

BUY

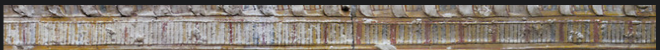
[EGYPT 29913] 'Inner Osiris Hall of the Seti I Temple at Abydos.' The Inner Osiris Hall in the Seti I Temple at Abydos is the main hall in a complex of eight chambers that are mainly dedicated to the cult of Osiris. It can be reached from the Second Hypostyle Hall by way of the Chapel of Osiris. Here we are looking to the north wall of the hall, in which their are gates which give access to three smaller shrines. On the right is the Horus Shrine, in the middle the Seti Shrine and on the left the Isis Shrine. In the Horus Shrine, we see an enthroned Horus giving a sceptre and flail to Seti, who is wearing a blue "khepresh" crown. Behind him stands Isis, protecting and supporting him. The scene can be seen in further detail on photo 29915. On the wall between the right and middle gate their is a large relief showing Seti (again wearing the blue crown) standing in front of Osiris. The text mentions that the pharaoh is presenting an emblem of Maat (goddess of justice) to the god but the feather emblem itself has been destroyed. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29915] 'Horus Shrine in Seti I Temple at Abydos.'

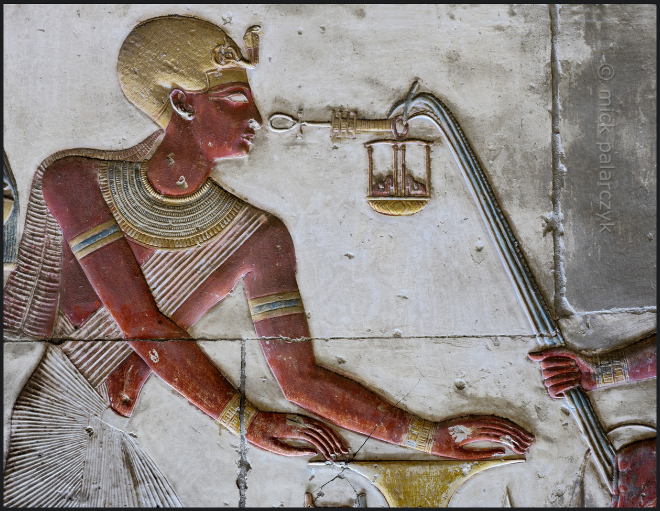
BUY

[EGYPT 29915] 'Horus Shrine in Seti I Temple at Abydos.' The Horus Shrine is one of three small sanctuaries that are located north of the Inner Osiris Hall in the Seti I Temple at Abydos. (The entrance to the shrine can be seen on photo 29913.) The relief on the right (on the northern wall of the shrine) depicts an enthroned Horus giving a sceptre and flail to Seti, who is wearing a blue "khepresh" crown. Behind him stands Isis, protecting and supporting him. The scene is set within a golden shrine which is placed within a another larger golden shrine. The larger shrine is provided with a door on the left, through which the king must have entered. In the centre of the picture (on the west wall of the Horus Shrine) we see Seti standing in front of a seated Horus who presents to him symbols of life and stability that are attached to several staffs. On the left Isis is standing behind an enthroned Osiris. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



flowers at Abydos.'

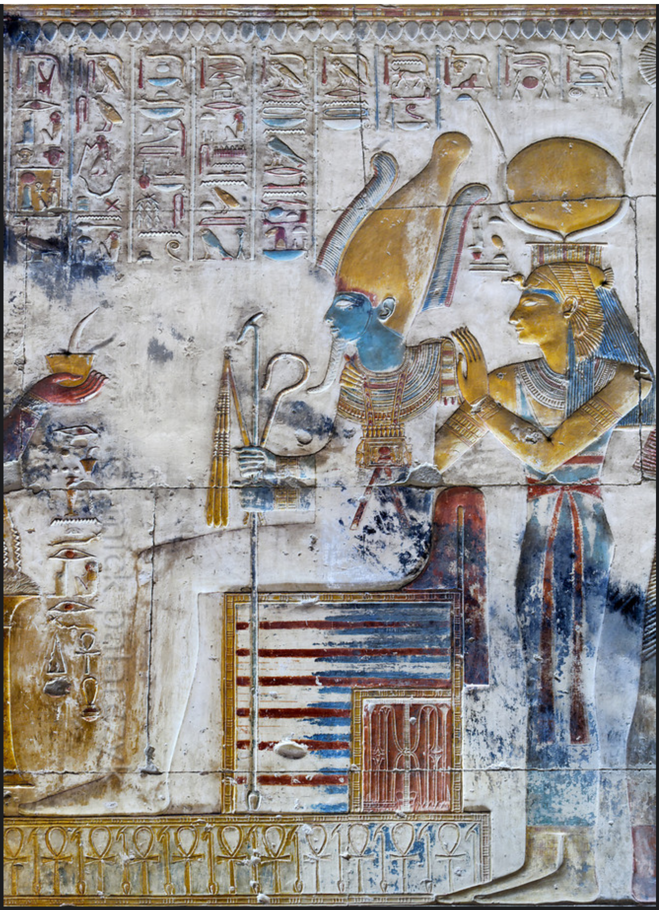
[EGYPT 29914] 'Nemset vessel with lotus flowers at Abydos.' This relief detail in the Inner Osiris Hall in the Seti I Temple at Abydos shows a "nemset" vessel topped by lotus flowers. This kind of spouted vase was used to sprinkle water in purification rites. The detail is part of a relief in which Seti presents an emblem of Maat to Osiris. It is located on the north wall of the Inner Osiris Hall, between the entrances to the Horus Shrine and Seti Shrine (for an overall picture see photo 29913.) The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29916] 'Seti in Horus Shrine at Abydos.'

BUY

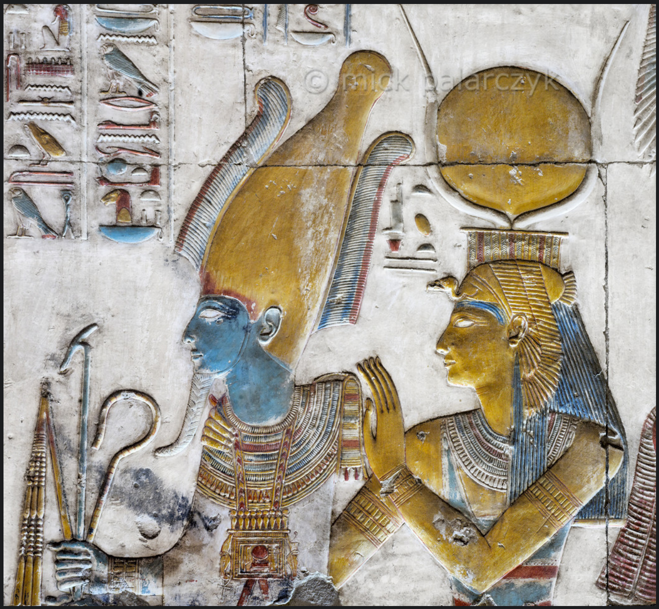
[EGYPT 29916] 'Seti in Horus Shrine at Abydos.' This relief detail shows pharaoh Seti I wearing a golden cap crown and placing his hands on an altar. Attached to several staffs, an "ankh" sign (symbolizing life), a "djed pillar" (symbolizing stability) and a "hebsed" icon (symbolizing the king's jubilees and long reign) are presented to him by Horus (who is just outside the frame of the picture). The relief can be found on the west wall of the Horus Shrine, one of three small shrines that are located north of the Inner Osiris Hall in the Seti I Temple at Abydos. A wider view of the scene is provided by photo 29915. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29917] 'Osiris and Isis at Abydos'.

BUY

[EGYPT 29917] 'Osiris and Isis at Abydos'. A relief on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows an enthroned Osiris with Isis standing behind him. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris is offered incense by pharaoh Seti I, who is just outside the frame of the picture. Osiris says to Seti: "My eldest son, my first-born, I am your father, who created your beauty, I bore you to do that which pleases me." A wider view of the relief wall is provided by photo 29915. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29919] 'Osiris and Isis at Abydos'.

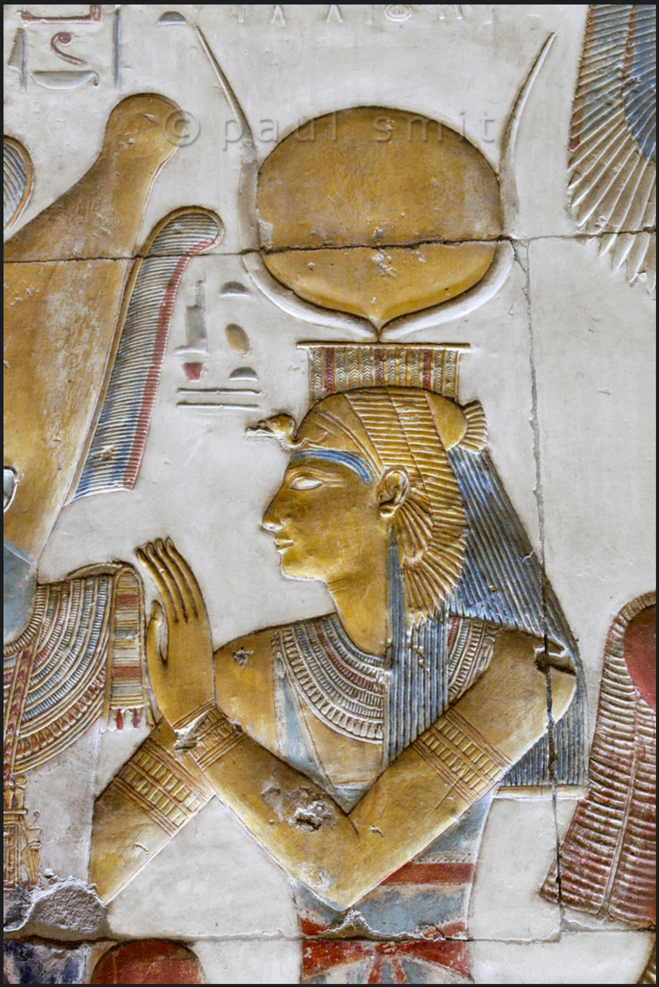
BUY

[EGYPT 29919] 'Osiris and Isis at Abydos'. A relief on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows an

[Egypt 29918] 'Osiris in Horus Shrine at Abydos'.

BUY

[EGYPT 29918] 'Osiris in Horus Shrine at Abydos'. A relief on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows an enthroned Osiris wearing the "atef" crown. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris is offered incense by pharaoh Seti I, who is just outside the frame of the picture. Osiris says to Seti: "My eldest son, my first-born, I am your father, who created your beauty, I bore you to do that which pleases me." A wider view of this scene is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

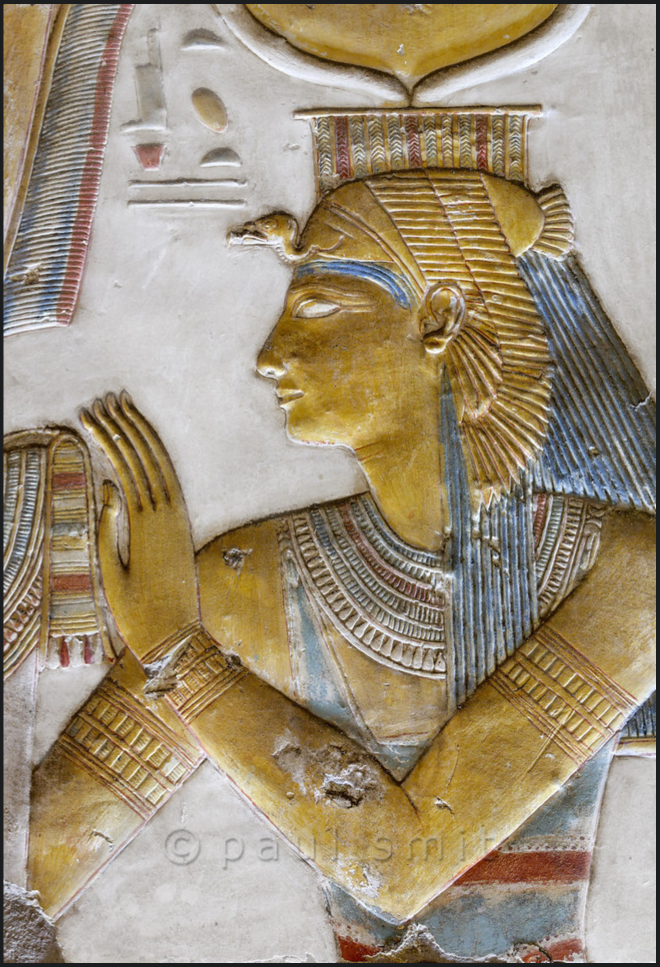


[Egypt 29920] 'Isis in Horus Shrine at Abydos'.

BUY

[EGYPT 29920] 'Isis in Horus Shrine at Abydos'. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows Isis standing behind Osiris. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris and Isis are offered incense by pharaoh Seti I, who is outside the frame of the picture. A wider view of the relief is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

west wall of the Horus Shrine in the Seti I Temple at Abydos shows an enthroned Osiris with Isis standing behind him. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris is offered incense by pharaoh Seti I, who is just outside the frame of the picture. Osiris says to Seti: “My eldest son, my first-born, I am your father, who created your beauty, I bore you to do that which pleases me.” A wider view of this scene is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

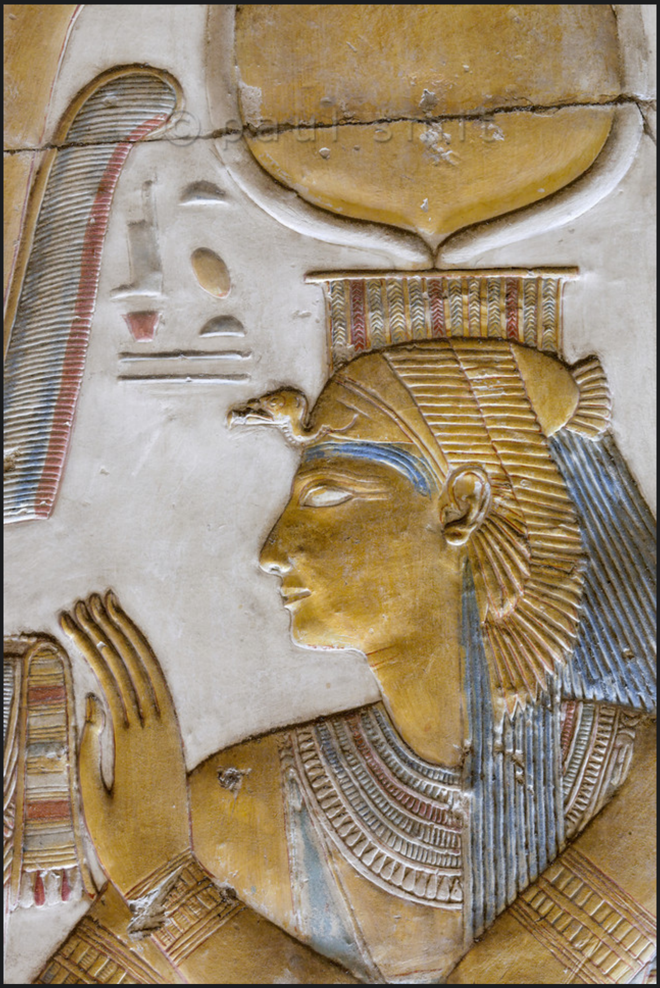


[Egypt 29921] 'Isis in Horus Shrine at Abydos'.

BUY

[EGYPT 29921] 'Isis in Horus Shrine at Abydos'. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows Isis wearing a crown which consists of a vulture (the goddess Nekhbet) topped by a sun disk between horns. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris and Isis are offered incense by pharaoh Seti I. A wider view of this relief is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

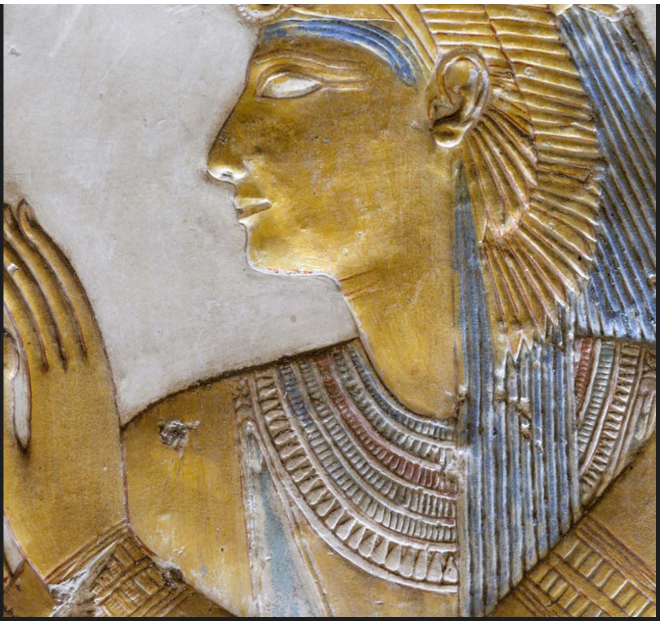
13th century BC. Photo Paul Smit.



[Egypt 29922] 'Isis in Horus Shrine at Abydos'.

BUY

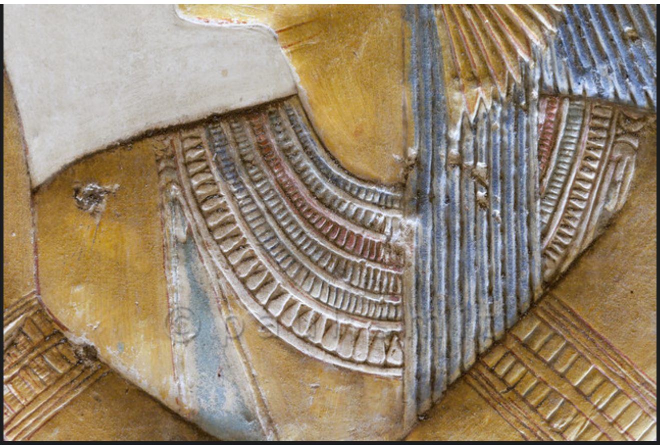
[EGYPT 29922] 'Isis in Horus Shrine at Abydos'. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows Isis wearing a crown which consists of a vulture (the goddess Nekhbet) topped by a sun disk between horns. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris and Isis are offered incense by pharaoh Seti I. A wider view of this relief is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29923] ’Isis in Horus Shrine at Abydos’.

BUY

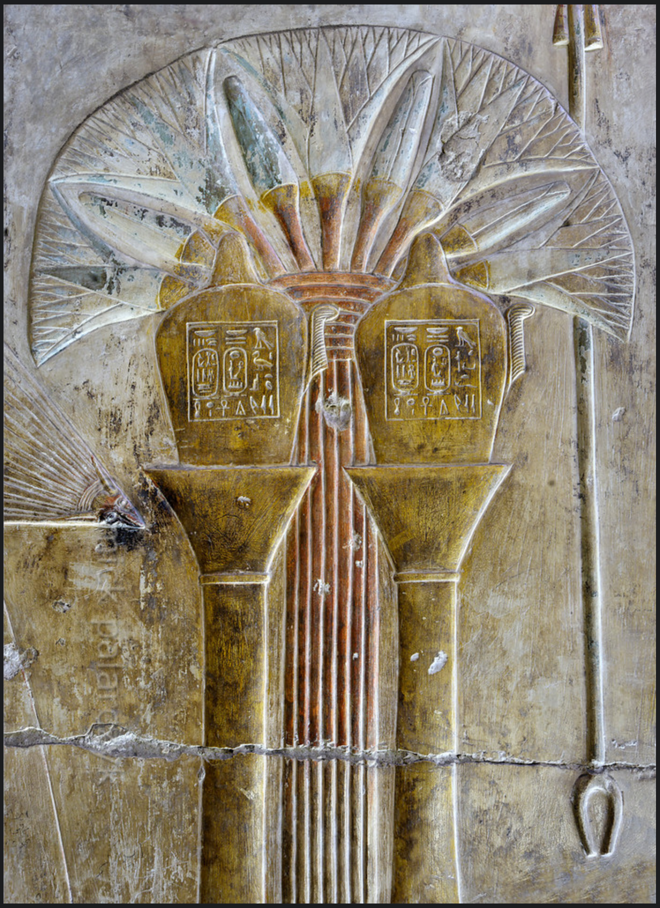
[EGYPT 29923] ’Isis in Horus Shrine at Abydos’. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows Isis wearing a crown which consists of a vulture (the goddess Nekhbet) topped by a sun disk between horns. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris and Isis are offered incense by pharaoh Seti I. A wider view of this relief is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29924] ’Isis in Horus Shrine at Abydos’.

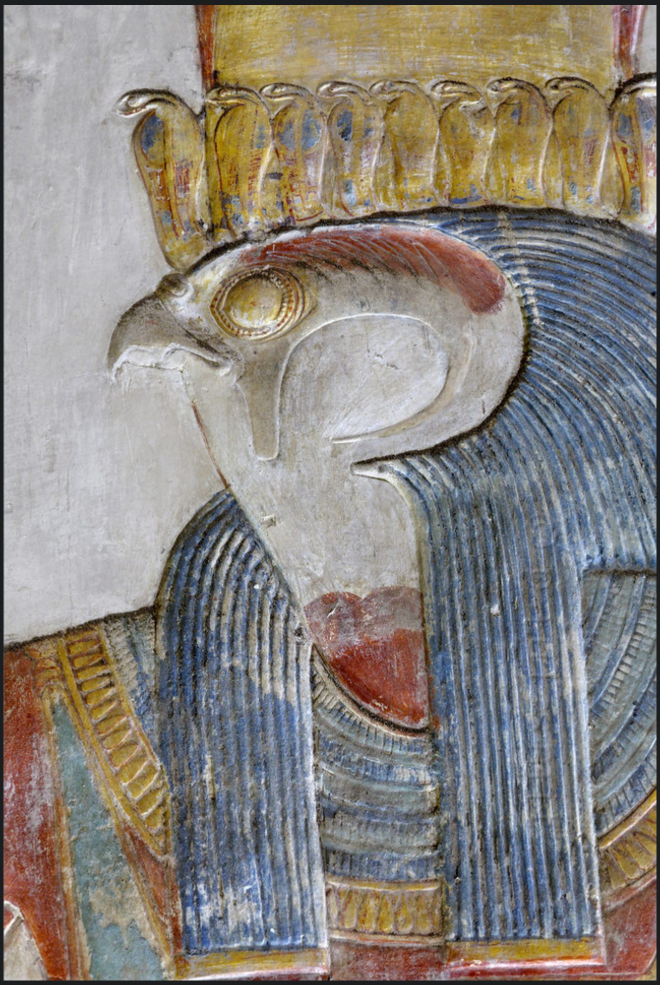
BUY

[EGYPT 29924] ’Isis in Horus Shrine at Abydos’. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows Isis wearing a crown which consists of a vulture (the goddess Nekhbet). The sun disk which she wears on top of the bird is outside the frame of the picture. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Osiris and Isis are offered incense by pharaoh Seti I. A wider view of this relief is provided by photo 29917. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



BUY

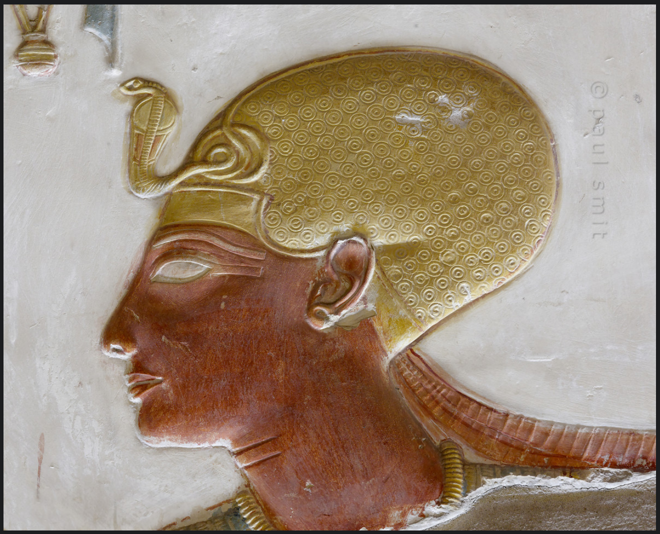
[EGYPT 29925] ’Nemset vessels in Horus Shrine at Abydos’. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows a bouquet



[Egypt 29926] ’Horus at Abydos’.

BUY

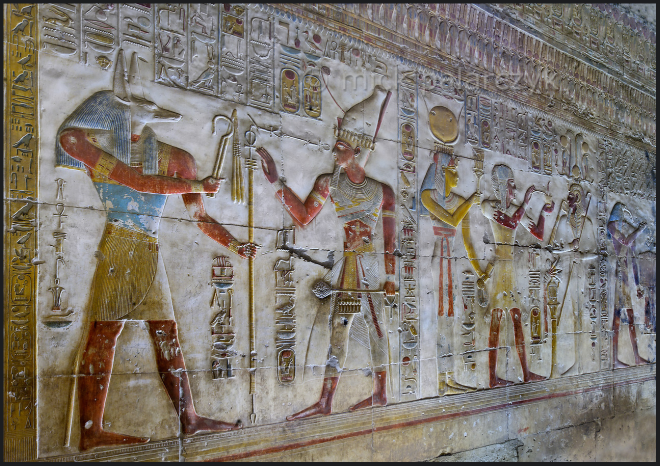
[EGYPT 29926] ’Horus at Abydos’. This relief detail on the west wall of the Horus Shrine in the Seti I Temple at Abydos shows a colourful head of Horus. It is part of a scene in which Seti is offering incense to Horus. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I of lotus flowers and two “hemset vessels”. This kind of spouted vase was used to sprinkle water in purification rites. The relief is part of a scene in which Seti is offering incense to Horus. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29927] ’Seti in Horus Shrine at Abydos’.

BUY

[EGYPT 29927] ’Seti in Horus Shrine at Abydos’. This relief detail on the east wall of the Horus Shrine in the Seti I Temple at Abydos shows pharaoh Seti I wearing a golden cap crown with an uraeus. It is part of a scene in which Seti is presenting a necklace to Horus. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

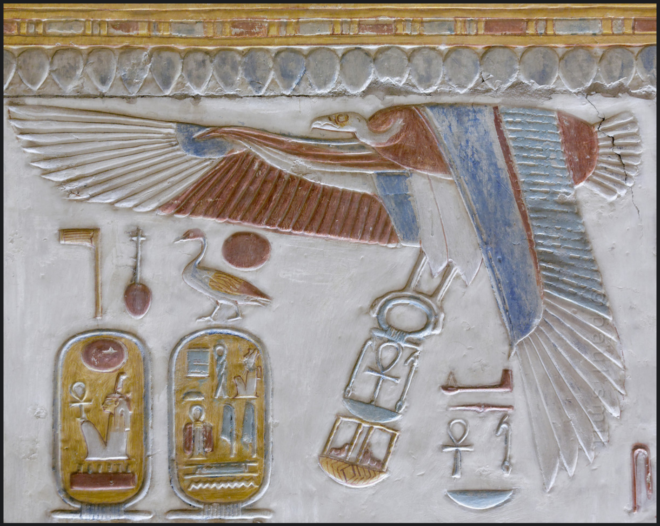


[Egypt 29929] ’West wall of Seti Shrine at Abydos’.

BUY

[EGYPT 29929] ’West wall of Seti Shrine at Abydos’. The Seti Shrine is one of three small sanctuaries that are located north of the Inner Osiris Hall in the Seti I Temple at Abydos (the entrance to the shrine can be seen on photo 29913.) In this shrine Seti appears as the dead, deified king, who is identified as an Osiris himself. Here we are looking at reliefs on the west wall of the shrine. On the left we see the jackal-headed god Wepwawet presenting a set of scepters to Seti with his right hand. In his other hand he is holding a staff from the top of which the Breath of Life is emitted towards the mouth of Seti in an evocative way: it is depicted as a kind of ray which consists of two “ankh” signs separated by a “was” sceptre. The god says to the king: “I come to you, bearing life and dominion; may you be young like Horus as king . . . may your name endure by reason of what you have accomplished. As long as the sky shall exist, you shall exist.” Wepwawet (“Opener of the Ways”) was the god who opened the ways for the dead, guiding them in the netherworld. Then follows a scene in which the god Inmutef (dressed as a sem-priest)

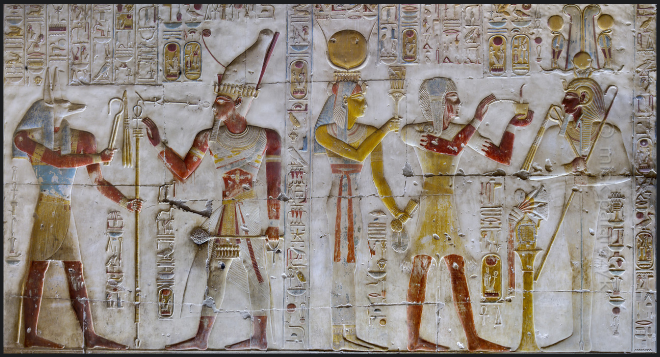
and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29928] ’Nekhbet in Horus Shrine at Abydos’.

BUY

[EGYPT 29928] ’Nekhbet in Horus Shrine at Abydos’. The vulture goddess Nekhbet is spreading her wings in this relief detail on the east wall of the Horus Shrine in the Seti I Temple at Abydos. It is part of a scene in which Seti is presenting a necklace to Horus. Nekhbet represented the royal dominion over Upper Egypt. In her talons she is holding a “shen” sign (symbol of eternity), an “ankh” sign flanked by “was” sceptres (symbols for life and prosperity) and a “hebsed” icon (symbolizing the king’s jubilees and long reign). The cartouche on the left holds Seti’s birthname: “He of the god Seth, Beloved of Ptah.” The two hieroglyphs above this cartouche inform us that he is a “good god”. The cartouche beside it holds Seti’s throne name: Men-maat-re (“Eternal is the Justice of Re”). The duck and sun hieroglyph above this cartouche tell us that he is the “son of Ra”. The Horus Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

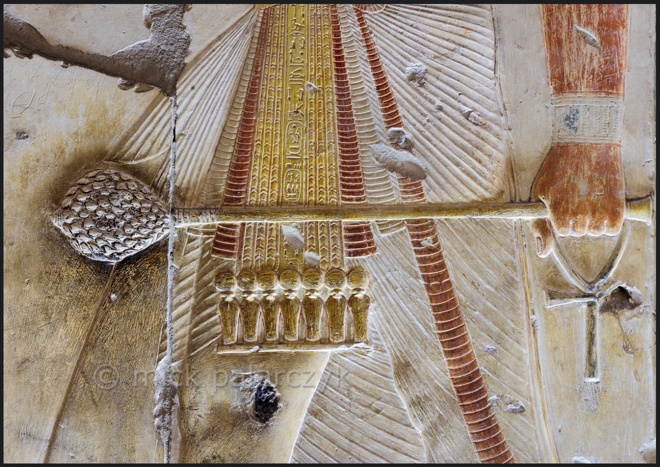


[Egypt 29930] ’West wall of Seti Shrine at Abydos’.

BUY

[EGYPT 29930] ’West wall of Seti Shrine at Abydos’. The Seti Shrine is one of three small sanctuaries that are located north of the Inner Osiris Hall in the Seti I Temple at Abydos (the entrance to the shrine can be seen on photo 29913.) In this shrine Seti appears as the dead, deified king, who is identified as an Osiris himself. Here we are looking at reliefs on the west wall of the shrine. On the left we see the jackal-headed god Wepwawet presenting a set of scepters to Seti with his right hand. In his other hand he is holding a staff from the top of which the Breath of Life is emitted towards the mouth of Seti in an evocative way: it is depicted as a kind of ray which consists of two “ankh” signs separated by a “was” sceptre. The god says to the king: “I come to you, bearing life and dominion; may you be young like Horus as king . . . may your name endure by reason of what you have accomplished. As long as the sky shall exist, you shall exist.” Wepwawet (“Opener of the Ways”) was the god who opened the ways for the dead, guiding them in the netherworld. Then follows a scene in which the god Inmutef (dressed as a sem-priest) burns incense before a mummified Seti. Inmutef (a god who symbolizes the

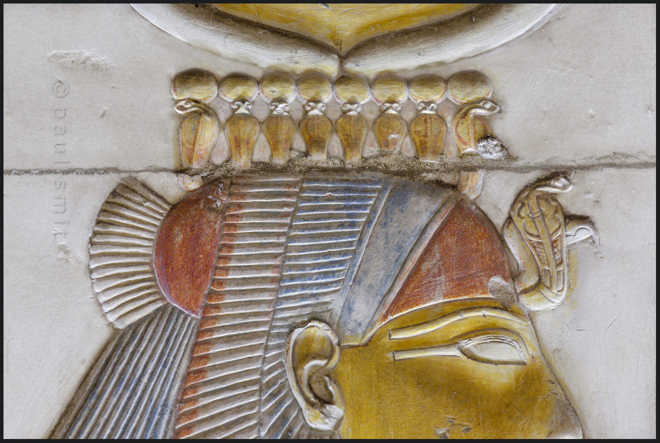
Then follows a scene in which the god Inmutef (dressed as a sem-priest) burns incense before a mummified Seti. Inmutef (a god who symbolizes the son who attends to his dead father) must be identified in this scene with the young Ramses II who performs the Opening of the Mouth Ritual on the mummy of his father, enabling him to breath in the afterlife. Behind Inmutef stand Isis who is making sacred music by rattling a sistrum and a "menat" necklace. The text next to her reads: "shaking the sistrum before your beautiful face forever and ever." The entrance to the Seti Shrine can be seen on photo 29913. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29931] 'Mace carried by Seti at Abydos'.

BUY

[EGYPT 29931] 'Mace carried by Seti at Abydos'. This relief detail of pharaoh Seti I carrying a mace and an "ankh" sign can be found on the west wall of the Seti Shrine in the Seti Temple at Abydos. In this shrine, which is located north of the Inner Osiris Hall, Seti appears as the dead, deified king, who is identified as an Osiris himself. The relief is part of scene in which the jackal-headed god Wepwawet is presenting a set of scepters and the Breath of Life to Seti (for a wider view see photo 29930.) The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

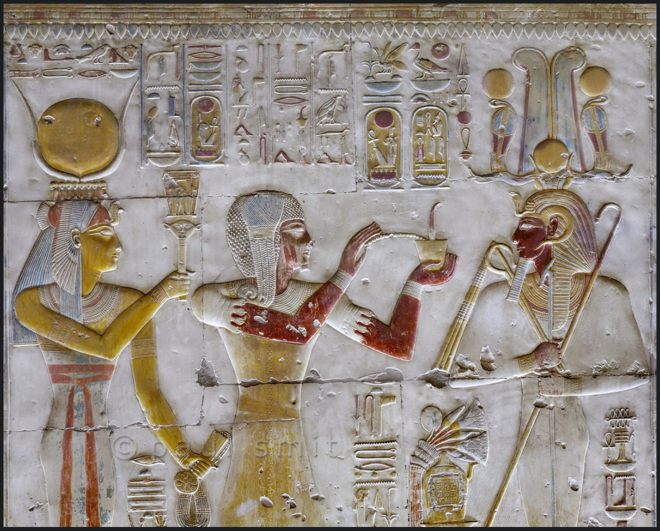


[Egypt 29933] 'Isis in Seti Shrine at Abydos'.

BUY

[EGYPT 29933] 'Isis in Seti Shrine at Abydos'. This relief detail on the west wall of the Seti Shrine in the Seti I Temple at Abydos shows Isis wearing a crown which consists of a vulture (the goddess Nekhbet). The head of the bird is partially obscured by an ureaus. The sun disk which Isis wears on top of the bird is outside the frame of the picture (for a wider view see photo 29932). The Seti Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Ramses II offers incense to the deified pharaoh Seti I. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

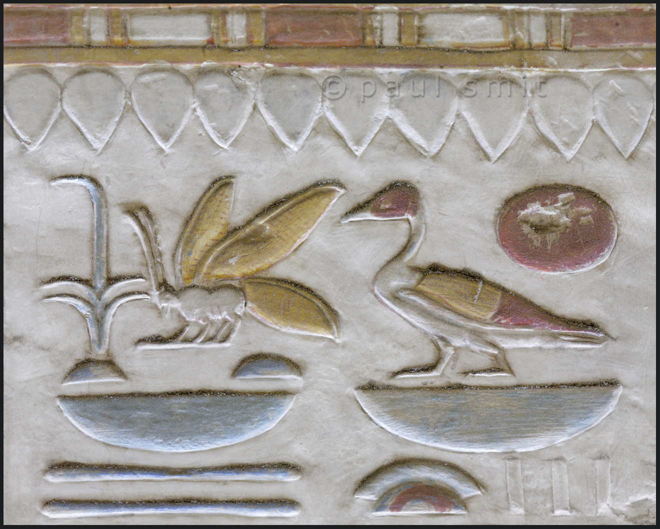
burns incense before a mummified Seti. Inmutef (a god who symbolizes the son who attends to his dead father) must be identified in this scene with the young Ramses II who performs the Opening of the Mouth Ritual on the mummy of his father, enabling him to breath in the afterlife. Behind Inmutef stand Isis who is making sacred music by rattling a sistrum and a "menat" necklace. The text next to her reads: "shaking the sistrum before your beautiful face forever and ever." The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29932] 'West wall of Seti Shrine at Abydos'.

BUY

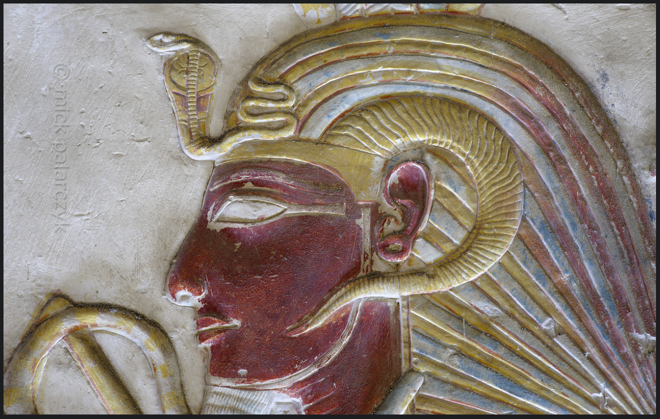
[EGYPT 29932] 'West wall of Seti Shrine at Abydos'. The Seti Shrine is one of three small sanctuaries that are located north of the Inner Osiris Hall in the Seti I Temple at Abydos. In this shrine Seti appears as the dead, deified king, who is identified as an Osiris himself. Here we are looking at a relief on the west wall of the shrine. It shows the god Inmutef (dressed as a sem-priest) burning incense before a mummified Seti. Inmutef (a god who symbolizes the son who attends to his dead father) must be identified in this scene with the young Ramses II, who performs the Opening of the Mouth Ritual on the mummy of his father, enabling him to breath in the afterlife. Behind Inmutef stand Isis who is making sacred music by rattling a sistrum and a "menat" necklace. The text next to her reads: "shaking the sistrum before your beautiful face forever and ever." For a wider view of the relief see photo 29930. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29935] 'Royal nomenclature in Seti Shrine at Abydos'.

BUY

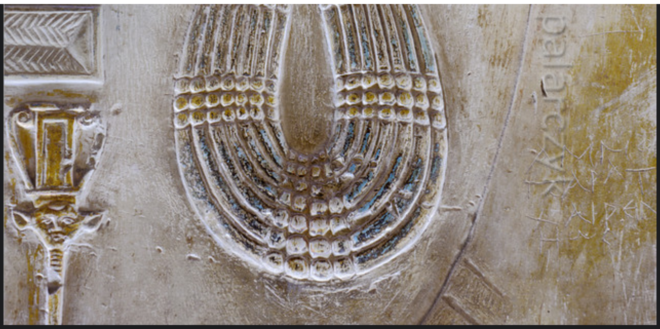
[EGYPT 29935] 'Royal nomenclature in Seti Shrine at Abydos'. In royal nomenclature the rush and the bee hieroglyph generally precede the name of the pharaoh, meaning “He who belongs to the rush and the bee”, where the rush was the emblem of Upper Egypt and the bee of Lower Egypt. Below the bee and the rush we see hieroglyphs that tells us that the pharaoh is “Lord of the Two Lands”. On the right the duck and sun glyph inform us that he is the “Son of Ra” and below that is stated that he is “Lord of the Crowns”. This relief detail can be found on the west wall of the Seti Shrine in the Seti I Temple at Abydos. The Seti Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Ramses II offers incense to the deified pharaoh Seti I (for a wider view see photo 29932). The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29937] 'Seti with “nemes” crown at Abydos'.

BUY

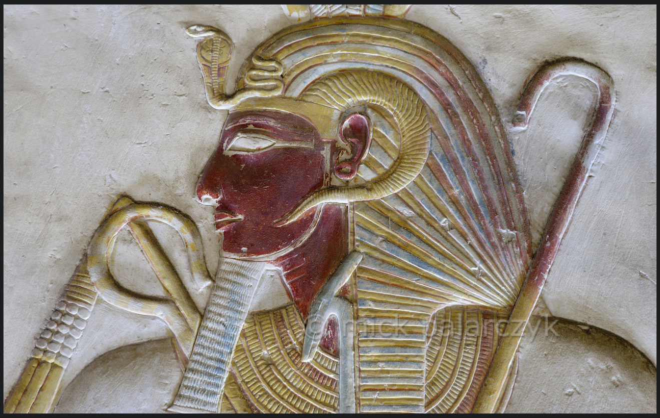
[EGYPT 29937] 'Seti with “nemes” crown at Abydos'. This relief detail on the west wall of the Seti Shrine in the Seti I Temple at Abydos shows pharaoh Seti I wearing a “nemes” head cloth and ram horns. The relief is part of a scene in which Ramses II offers incense to his deified father Seti (for a wider view see photo 29932). The Seti Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29934] 'Menat necklace in Seti Shrine at Abydos'.

BUY

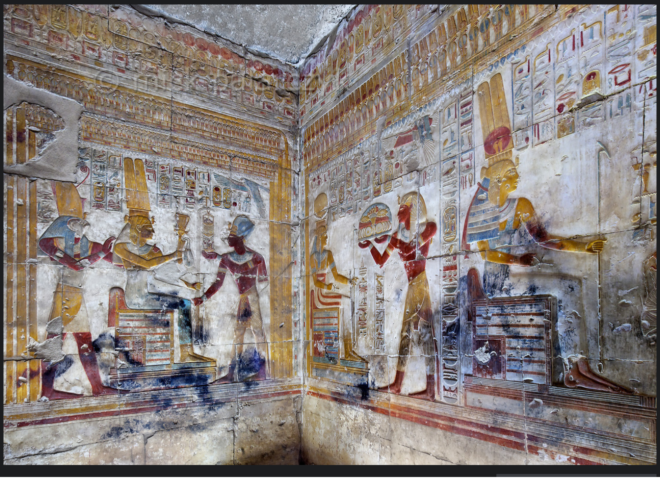
[EGYPT 29934] 'Menat necklace in Seti Shrine at Abydos'. This relief detail on the west wall of the Seti Shrine in the Seti I Temple at Abydos shows Isis holding a “menat” necklace with counterpoise. The “menat” was a ceremonial object usually associated with Hathor and could be used as a kind of percussion instrument. The Seti Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The relief is part of a scene in which Isis stands behind Ramses II who offers incense to the deified pharaoh Seti I (for a wider view see photo 29932). The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

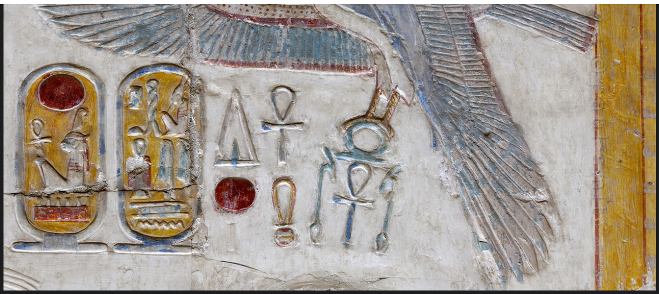


[Egypt 29936] 'Seti with “nemes” crown at Abydos'.

BUY

[EGYPT 29936] 'Seti with “nemes” crown at Abydos'. This relief detail on the west wall of the Seti Shrine in the Seti I Temple at Abydos shows pharaoh Seti I wearing a “nemes” head cloth and ram horns. The relief is part of a scene in which Ramses II offers incense to his deified father Seti (for a wider view see photo 29932). The Seti Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

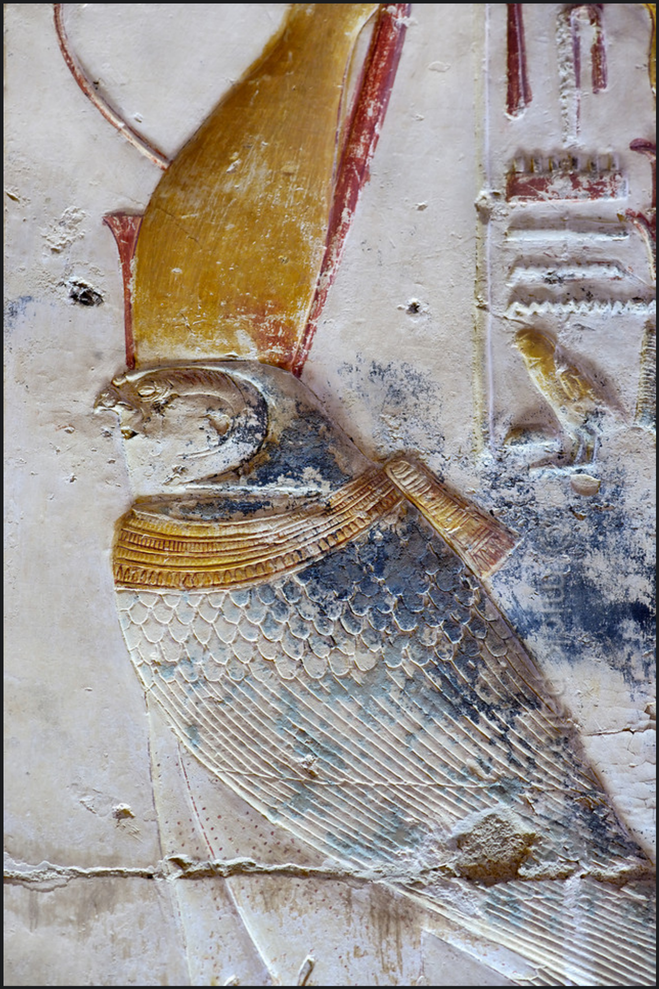




[Egypt 29939] 'Horus falcon in Isis Shrine at Abydos'.

BUY

[EGYPT 29939] 'Horus falcon in Isis Shrine at Abydos'. Horus is spreading his wings as a falcon in this relief detail on the north wall of the Isis Shrine in the Seti I Temple at Abydos. It is part of a scene in which Isis is presenting a jubilee staff to Seti and where the Horus falcon is hovering protectively above the king (for a wider view see photo 29938). In his talons the bird is holding a "shen" sign (symbol of eternity) and an "ankh" sign flanked by "was" sceptres (symbols for life and prosperity). The cartouche on the left holds Seti's throne name: Men-maat-re ("Eternal is the Justice of Re"). The other cartouche holds Seti's birthname: "He of the god Seth, Beloved of Ptah." The four hieroglyphs beside it tell us that the pharaoh has received life, just as Ra has received it. The Isis Shrine is one of three small shrines that are located north of the Inner Osiris Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29941] 'Horus falcon in Inner Osiris Hall at Abydos'.

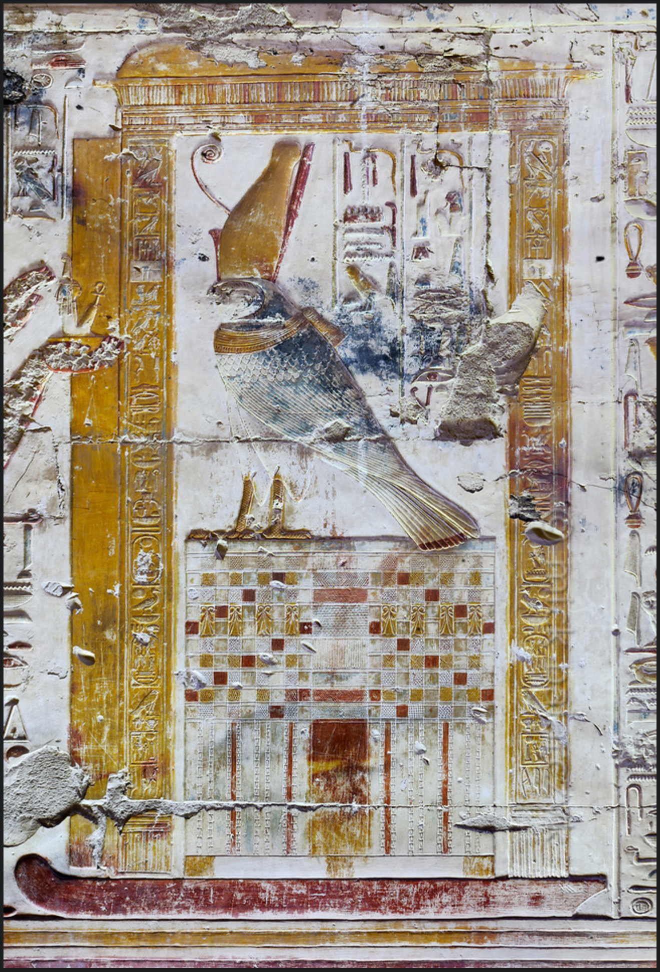
BUY

[EGYPT 29941] 'Horus falcon in Inner Osiris Hall at Abydos'. This relief detail shows Horus in the form of a falcon wearing the double crown of Lower and Upper Egypt. It is part of a relief that shows Seti I presenting a statue of Maat to Horus(for a wider view see photo 29940). The relief can be found on the east wall of the Inner Osiris Hall in the Seti I Temple at Abydos. The scenes in this hall depict rites in the Osiris Mysteries which were enacted once a year at

[Egypt 29938] 'Isis Shrine in Seti I Temple at Abydos.'

BUY

[EGYPT 29938] 'Isis Shrine in Seti I Temple at Abydos.' The Isis Shrine is one of three small sanctuaries that are located north of the Inner Osiris Hall in the Seti I Temple at Abydos (the entrance to the shrine can be seen on photo 29913.) The relief on the left (on the northern wall of the shrine) depicts an enthroned Isis, holding a sistrum and a "menat" necklace in her right hand. With her other hand she presents to Seti a staff from which hang suspended symbols for his jubilees. Behind Isis stands Horus in an protective posture. On the right (on the eastern wall of the shrine) we see Seti elevating a tray of offerings to Isis. The enthroned Isis near the right-hand edge of the picture is offered incense by the king (but he himself is outside the frame of the picture.) The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

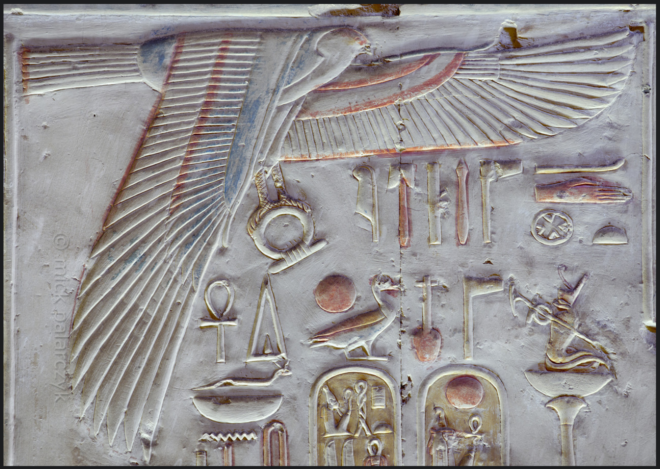


[Egypt 29940] 'Horus falcon in Inner Osiris Hall at Abydos'.

BUY

[EGYPT 29940] 'Horus falcon in Inner Osiris Hall at Abydos'. Housed in a golden shrine, a statue of Horus in the form of a falcon is sitting on a pedestal which has the form of a beautifully decorated gateway. The pedestal and shrine are standing on a sledge. The doors of the shrine have been opened and pharaoh Seti I (who is just outside the frame of the picture) presents a small statue of the goddess Maat to Horus. The hands of the pharaoh have been vandalized, but the statue itself has escaped the rage of the vandals. The relief can be found on the east wall of the Inner Osiris Hall in the Seti I Temple at Abydos. The scenes in this hall depict rites in the Osiris Mysteries which were enacted once a year at Abydos to celebrated the resurrection of Osiris, the father of Horus. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

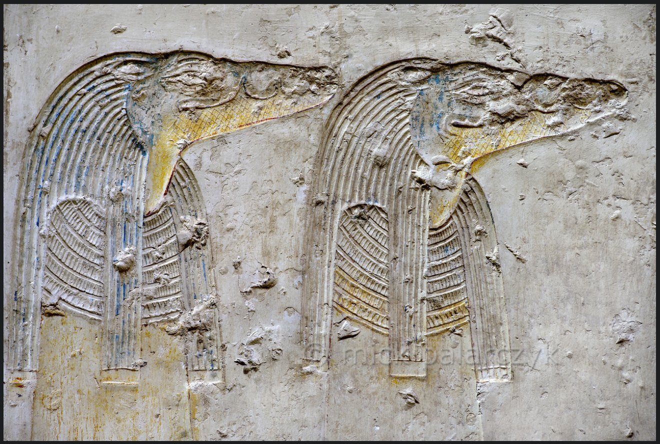
this hall depict rites in the Osiris Mysteries which were enacted once a year at Abydos to celebrated the resurrection of Osiris, the father of Horus. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29943] 'Horus falcon in Inner Osiris Hall at Abydos'.

BUY

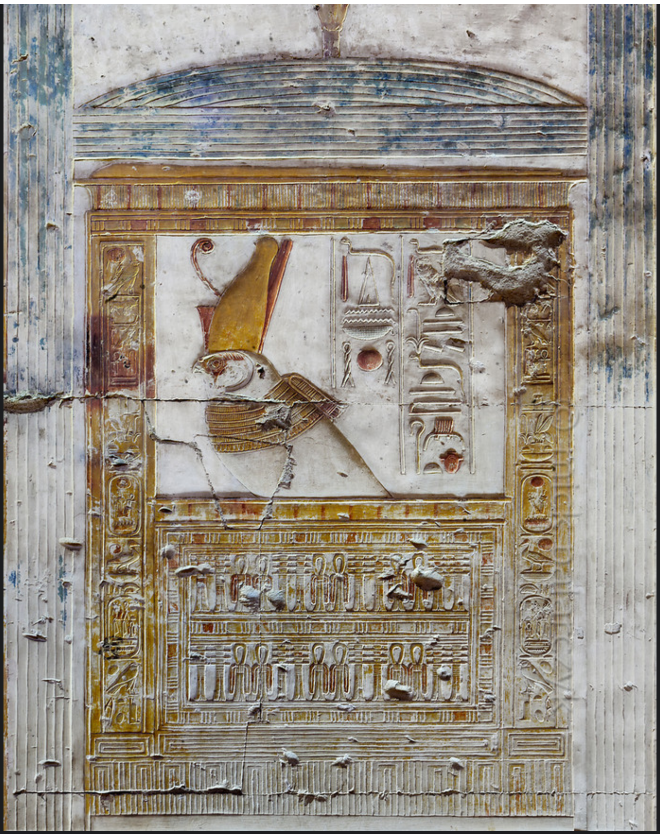
[EGYPT 29943] 'Horus falcon in Inner Osiris Hall at Abydos'. Horus is spreading his wings as a falcon in this relief detail on the east wall of the Inner Osiris Hall in the Seti I Temple at Abydos. It is part of a scene in which Seti offers a bread to Osiris. In his talons the bird is holding a "shen" sign (symbol of eternity). The hieroglyphs directly beneath his left wing describe him as "He from Behdet, the great god with the colourful feathers", Behdet being Edfu, the city were Horus had his cult centre. The scenes in the Inner Osiris Hall depict rites in the Osiris Mysteries which were enacted once a year at Abydos to celebrated the resurrection of Osiris, the father of Horus. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29945] 'Crocodile gods at Abydos'.

BUY

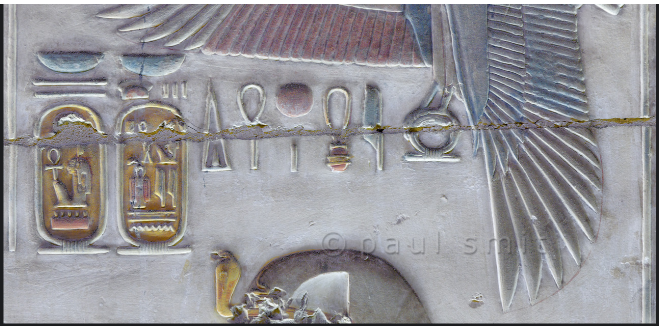
[EGYPT 29945] 'Crocodile gods at Abydos'. Two crocodile-headed gods are depicted on the south wall of the Inner Osiris Hall in the Seti I Temple at Abydos. In Egyptian mythology, Horus was thought to have taken the form of a crocodile to retrieve the parts of Osiris' body which were lost in the Nile, after it was carved up by Seth. The scenes in the Inner Osiris Hall depict rites in the Osiris Mysteries which were enacted once a year at Abydos to celebrated the resurrection of Osiris. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29942] 'Horus falcon in Inner Osiris Hall at Abydos'.

BUY

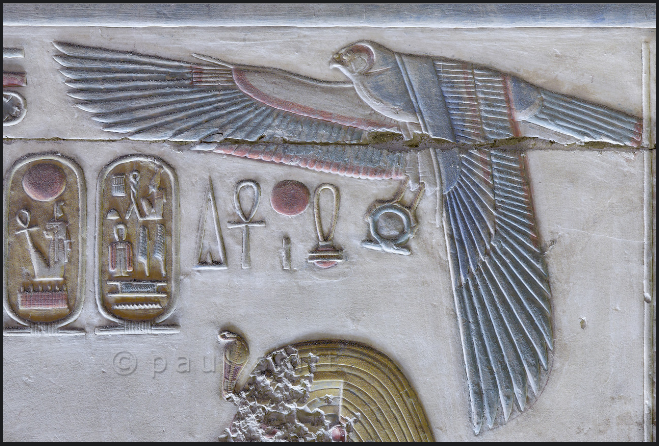
[EGYPT 29942] 'Horus falcon in Inner Osiris Hall at Abydos'. This relief detail shows a statue of Horus in the form of a falcon sitting in a golden shrine and wearing the double crown of Lower and Upper Egypt. It is part of scene in which pharaoh Seti (who is outside the frame of the picture) "unveils the face of the god", according to the adjoining text. The relief can be found on the east wall of the Inner Osiris Hall in the Seti I Temple at Abydos. The scenes in this hall depict rites in the Osiris Mysteries which were enacted once a year at Abydos to celebrated the resurrection of Osiris, the father of Horus. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29947] 'Nekhbet in Inner Osiris Hall at Abydos'.

BUY

[EGYPT 29947] 'Nekhbet in Inner Osiris Hall at Abydos'. The vulture goddess Nekhbet is spreading her wings in this relief detail on the west wall of the Inner Osiris Hall in the Seti I Temple at Abydos. It is part of a scene in which Seti is presenting pieces of cloth to a "djed" pillar. Nekhbet represented the royal dominion over Upper Egypt. In her talons she is holding a "shen" sign (symbol of eternity). The cartouche on the left holds Seti's throne name: Men-maat-re ("Eternal is the Justice of Re"). The three hieroglyphs above this cartouche inform us that he is "Lord of the Two Lands". The other cartouche holds Seti's birthname: "He of the god Seth, Beloved of Ptah" and the glyphs above it tell us that he is "Lord of the crowns". The hieroglyphs beside it tell us that the pharaoh has received life, just as Ra has received it. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29949] 'Horus falcon in Inner Osiris Hall at Abydos'.

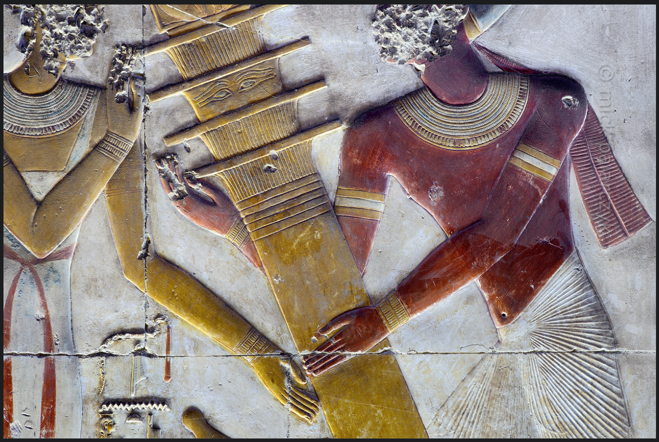
BUY

[EGYPT 29949] 'Horus falcon in Inner Osiris Hall at Abydos'. Horus is spreading his wings as a falcon in this relief detail on the west wall of the Inner Osiris Hall in the Seti I Temple at Abydos. It is part of a scene in which Seti offers a bread to a pillar that represents Thoth. In his talons the bird is holding a "shen" sign (symbol of eternity). The cartouche on the left holds Seti's throne name: Men-maat-re ("Eternal is the Justice of Re"). The other cartouche holds Seti's birthname: "He of the god Seth, Beloved of Ptah". The hieroglyphs beside it tell us that the pharaoh has received life, just as Ra has received it. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

[Egypt 29944] 'Papyrus and lotus flowers at Abydos'.

BUY

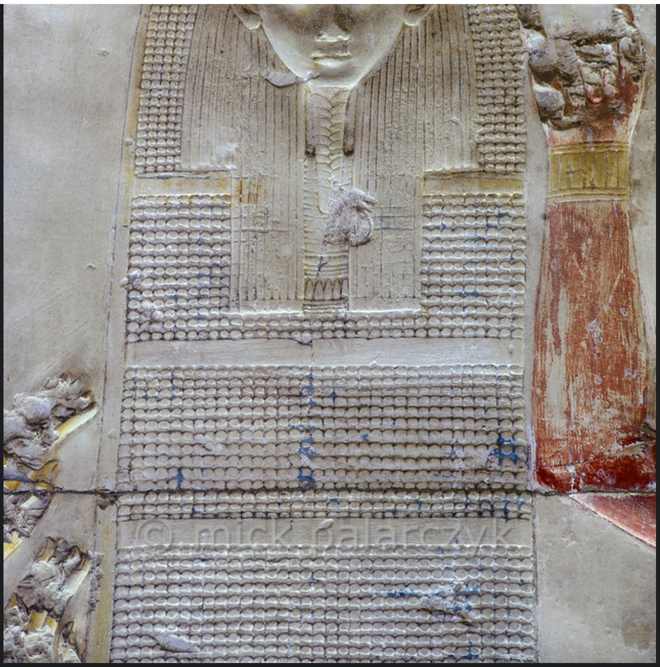
[EGYPT 29944] 'Papyrus and lotus flowers at Abydos'. In this relief detail we see pharaoh Seti I presenting papyrus (left) and lotus flowers (right) to Geb and Nut (who are outside the frame of the picture). The relief can be found on the east wall of the Inner Osiris Hall in the Seti I Temple at Abydos. The scenes in this hall depict rites in the Osiris Mysteries which were enacted once a year at Abydos to celebrated the resurrection of Osiris, the son of sky goddess Nut and earth god Geb. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29946] 'Raising the "djed" pillar at Abydos'.

BUY

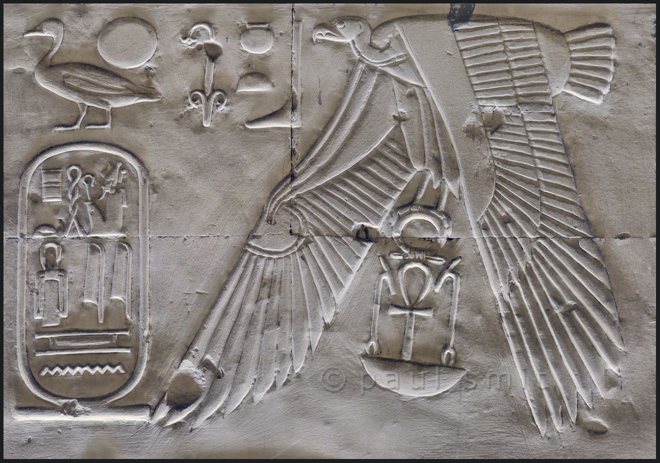
[EGYPT 29946] 'Raising the "djed" pillar at Abydos'. Pharaoh Seti I (right) and Isis raise the "djed" pillar in a relief on the west wall of the Inner Osiris Hall in the Seti I Temple at Abydos. It is unclear what the "djed" pillar actually represented. It might simply have been nothing more than a pillar, and as such a symbol of strength, support and stability. It could also have symbolized the backbone of Osiris, or a reliquary in which his backbone was kept. It is sometimes depicted in an anthropomorphic form (with attached human limbs etc.) but in this relief it only has a set of eyes. But whatever it represented, it became to be regarded as a symbol for Osiris. The rite known as the "Erection of the djed-pillar" represents Osiris' victory over death and at Abydos was part of the annual festival which celebrated his resurrection. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29951] 'Osiris fetish at Abydos.'

BUY

[EGYPT 29951] 'Osiris fetish at Abydos.' The west wall of the Inner Osiris Hall in the Seti Temple at Abydos is decorated with a relief showing Isis and pharaoh Seti standing beside an Osiris fetish. In this picture we see a detail of the fetish. It consisted of a pole which was surmounted by a box in the shape of a beehive inlaid with blue beads and crowned with two tall feathers. It may have been the intention that it resembled a wig (blue was the favoured hair colour of the gods) and in some cases an actual face is depicted, as we see there is here. The wig-like box is thought to have been a reliquary which held the head of Osiris. According to Egyptian mythology Seth cut up the body of his brother Osiris and scattered the parts all over Egypt. Osiris' head ended up in Abydos making it the prime cult centre of the god, where each year his resurrection was celebrated in a festival. The scenes in The Inner Osiris Hall depict rites in the Osiris Mysteries which were enacted once a year during the festival. For other images of the Osiris fetish in Abydos see photos 29905, 06 and 07. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29953] 'Nekhbet in Nefertem-Ptah-Sokar Hall at Abydos'.

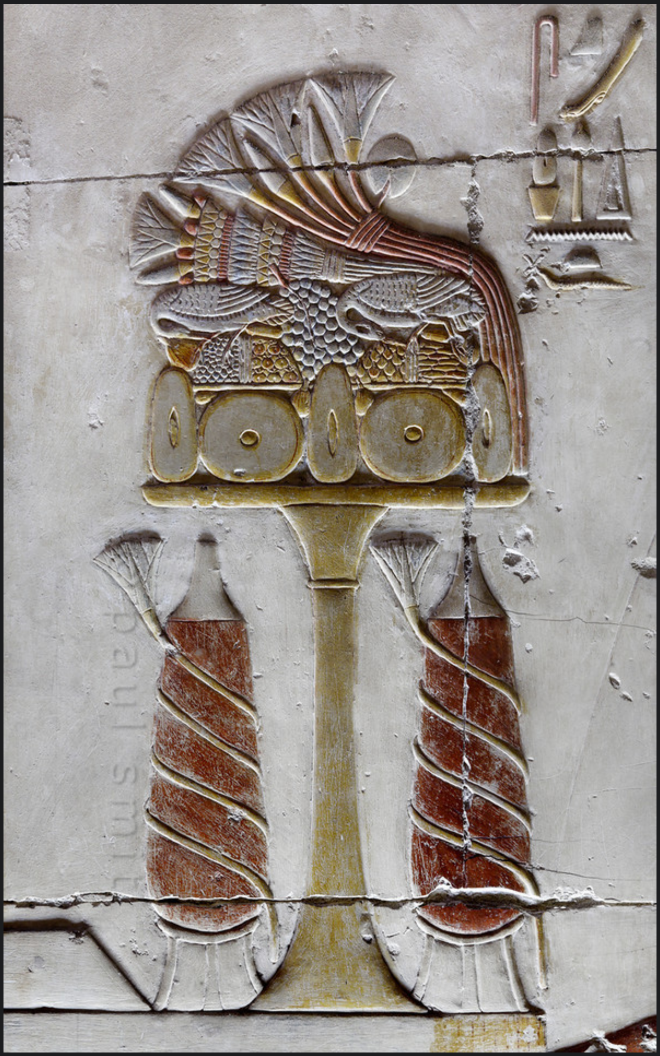
BUY

[EGYPT 29953] 'Nekhbet in Nefertem-Ptah-Sokar Hall at Abydos'. The vulture goddess Nekhbet is flapping her wings in this relief detail on the north wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos. It is part of a scene in which Seti is burning incense and pouring a libation in front of Sokar (see also photos 29952 and 29954). Nekhbet represented the royal dominion over Upper Egypt. In her talons she is holding a "shen" sign (symbol of eternity) and an "ankh" sign flanked by "was" sceptres (symbols for life and prosperity). Her name is spelled by the four hieroglyphs in front of her head. The cartouche on the left holds Seti's birthname: "He of the god Seth, Beloved

[Egypt 29948] 'Nekhbet in Inner Osiris Hall at Abydos'.

BUY

[EGYPT 29948] 'Nekhbet in Inner Osiris Hall at Abydos'. The vulture goddess Nekhbet is spreading her wings in this relief detail on the west wall of the Inner Osiris Hall in the Seti I Temple at Abydos. It is part of a scene in which Seti is presenting pieces of cloth to a "djed" pillar. Nekhbet represented the royal dominion over Upper Egypt. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

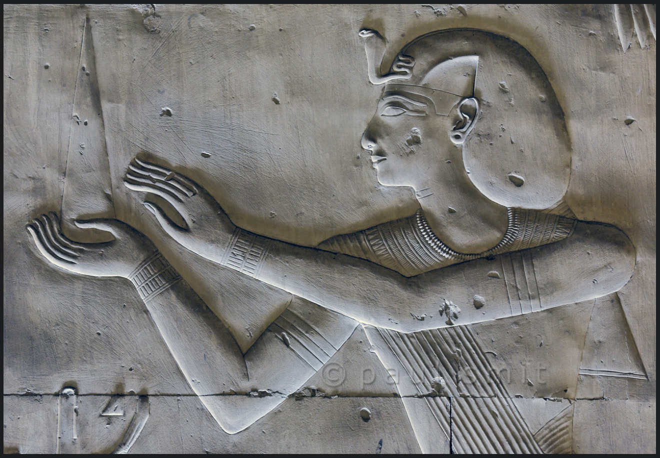


[Egypt 29950] 'Offerings in Inner Osiris Hall at Abydos'.

BUY

[EGYPT 29950] 'Offerings in Inner Osiris Hall at Abydos'. A table holds several offerings in this relief detail on the west wall of the Inner Osiris Hall in the Seti I Temple at Abydos. It is part of a scene in which Seti offers a bread to a pillar that represents Thoth. The offerings on the table consist of breads, fruits, birds and flowers. Beneath the table are two amphora on a stand with lotus flowers wrapped around them. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

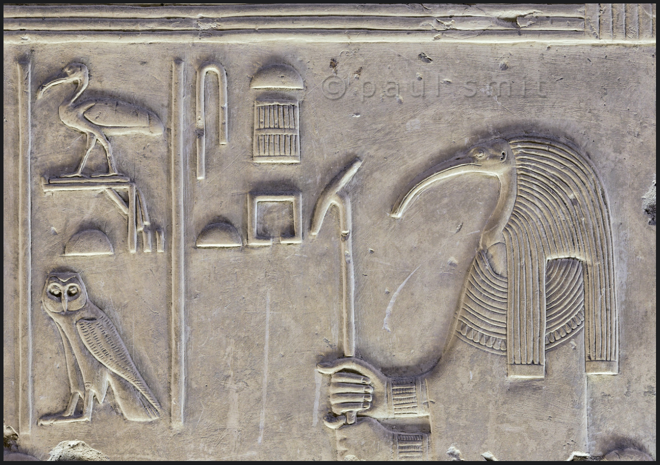
of Ptah.” The sun and duck hieroglyphs above this cartouche inform us that he is the “son of Ra”. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29955] ’Seti in Nefertem-Ptah-Sokar Hall at Abydos’.

BUY

[EGYPT 29955] ’Seti in Nefertem-Ptah-Sokar Hall at Abydos’. The north wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos is decorated with a relief in limestone which shows pharaoh Seti offering a conical bread to Sokar (who is outside the frame of this picture). The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29957] ’Thoth in Nefertem-Ptah-Sokar Hall at Abydos’.

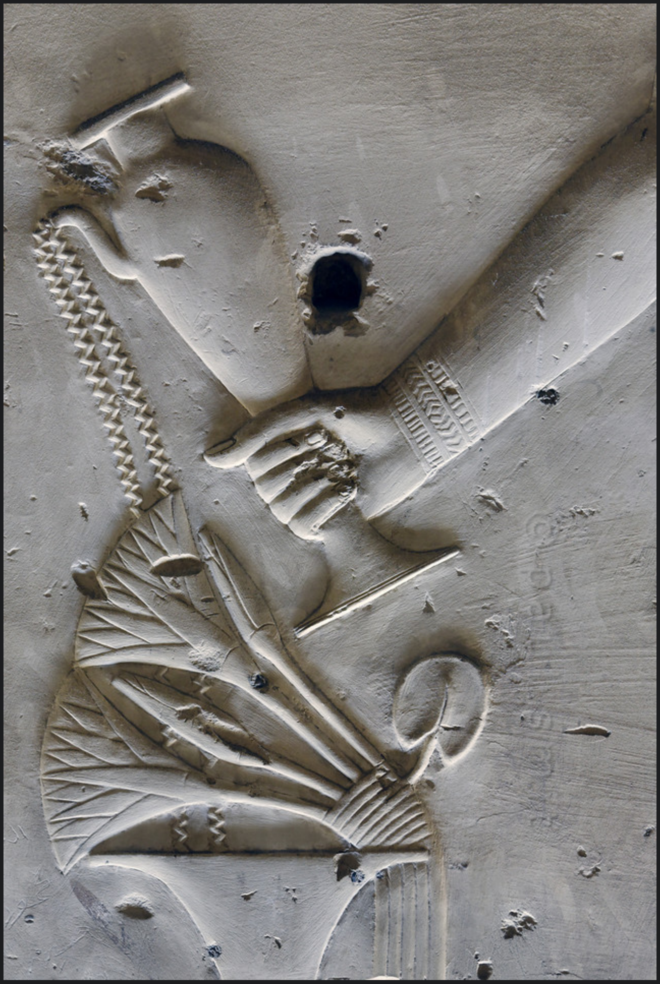
BUY

[EGYPT 29957] ’Thoth in Nefertem-Ptah-Sokar Hall at Abydos’. Thoth is holding a “was” sceptre in this relief detail of the south wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos. It is part of scene in which Seti is presenting offerings to six enthroned gods. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

[Egypt 29952] ’Seti burning incense at Abydos.’

BUY

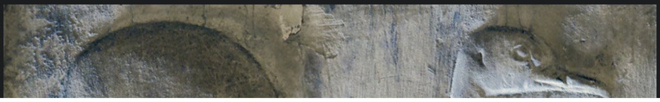
[EGYPT 29952] ’Seti burning incense at Abydos.’ The north wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos is decorated with a relief in limestone which shows pharaoh Seti burning incense and pouring a libation (see photo 29954) in front of Sokar (who is outside the frame of this picture). The incense is burning at the hand-shaped end of the stick, while the unburned incense is stored in the little container above the king’s hand. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

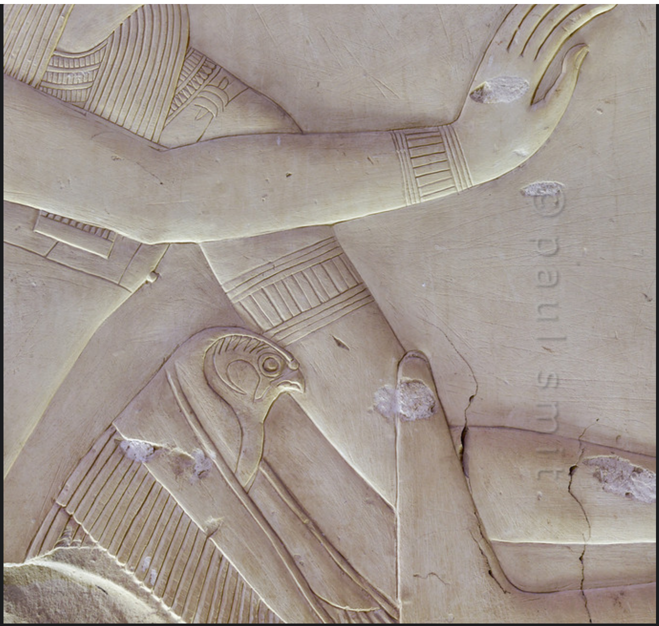


[Egypt 29954] ’Libation in Nefertem-Ptah-Sokar Hall at Abydos’.

BUY

[EGYPT 29954] ’Libation in Nefertem-Ptah-Sokar Hall at Abydos’. The north wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos is decorated with a relief in limestone which shows pharaoh Seti pouring a libation on lotus flowers (and burning incense, see photo 29952) in front of Sokar (who is outside the frame of this picture). The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

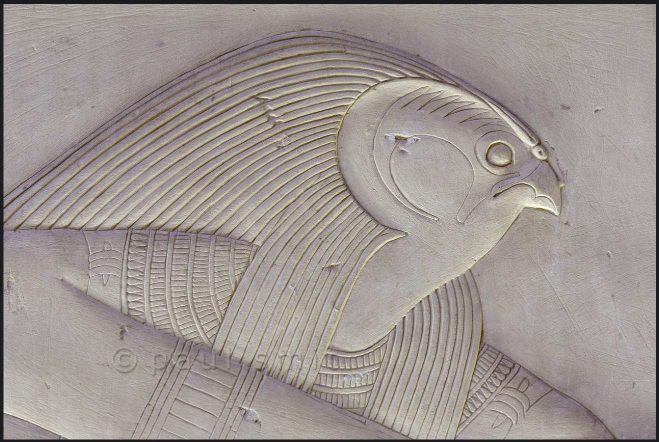




[Egypt 29959] 'Horus in Ptah-Sokar Chapel at Abydos.'

BUY

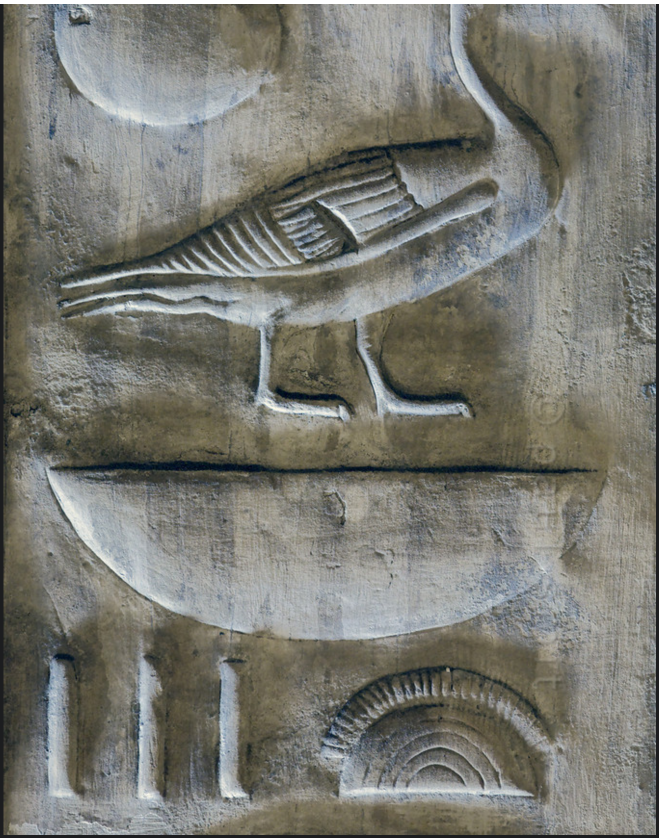
[EGYPT 29959] 'Horus in Ptah-Sokar Chapel at Abydos.' In this relief detail a falcon-headed Horus is assisting at the resurrection of his father Osiris (whose mummified feet can be seen in the right lower corner of the picture). The falcon at the bottom of the picture is either Isis or Nephtys. When searching for the scattered body parts of the murdered Osiris or mourning at his reassembled corpse, the two goddesses are often likened to falcons or kites, possibly because kites travel far in search of carrion or because the Egyptians associated their plaintive calls with cries of grief. Furthermore, in the Pyramid Texts it is mentioned that Isis, by flapping her wings causes a wind which will convey the Breath of Life to Osiris. The relief can be found on the south wall of the Ptah-Sokar Chapel in the Seti I Temple at Abydos. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29961] 'Horus in Ptah-Sokar Chapel at Abydos.'

BUY

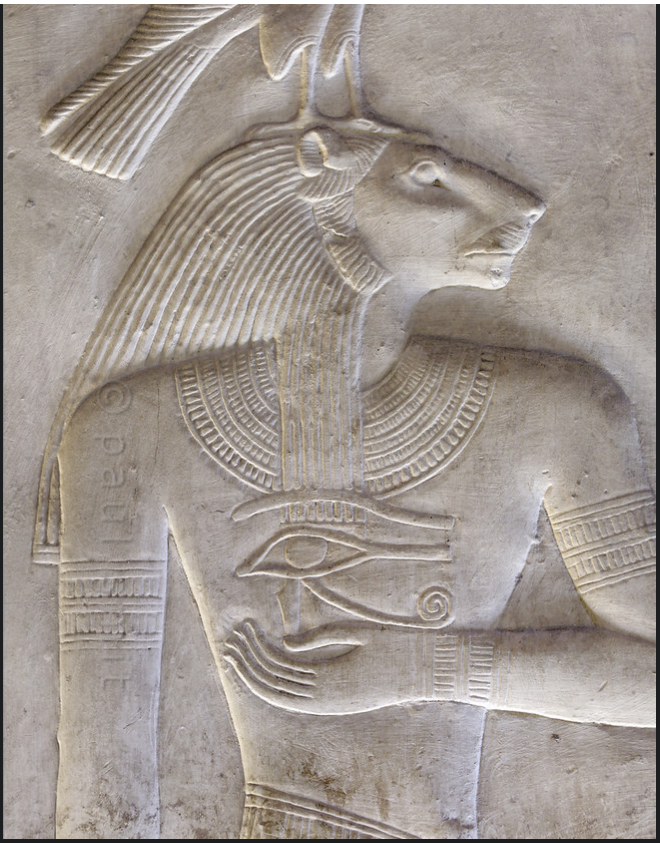
[EGYPT 29961] 'Horus in Ptah-Sokar Chapel at Abydos.' This relief detail, showing a falcon-headed Horus, is part of a scene in which he is assisting at the resurrection of his father Osiris. The relief can be found on the south wall of the Ptah-Sokar Chapel in the Seti I Temple at Abydos. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29956] 'Royal nomenclature in Nefertem-Ptah-Sokar Hall at Abydos'.

BUY

[EGYPT 29956] 'Royal nomenclature in Nefertem-Ptah-Sokar Hall at Abydos'. In royal nomenclature the sun and the duck hieroglyph generally precede or follow the name of the pharaoh, meaning "Son of Ra". The glyphs in the lower part of the picture tell us that he was also "Lord of the crowns". These hieroglyphs can be found on the right-hand edge of north wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29963] 'Nefertem in Nefertem Chapel at Abydos.'

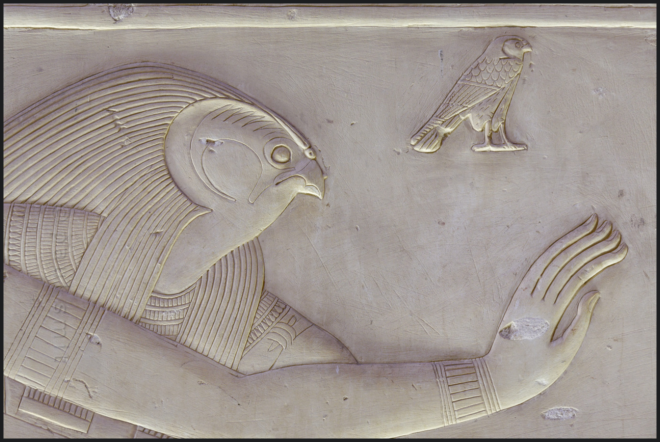
BUY

[EGYPT 29963] 'Nefertem in Nefertem Chapel at Abydos.' This relief detail shows a lion-headed Nefertem, surmounted by a falcon and holding a "wadjet' eye. It is part of a scene which shows pharaoh Seti I offering incense to an assembly of several gods on the north wall of the Nefertem Chapel in the Seti I Temple at Abydos. Nefertem is the god of the first lotus flower, which, floating on the primeval ocean, gave birth to the sun, according to Egyptian mythology. At Memphis he was regarded as the son of the lioness-goddess Sekhmet and as a result he was sometimes depicted as lion-headed. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

[Egypt 29958] 'Bee and rush hieroglyph at Abydos.'

BUY

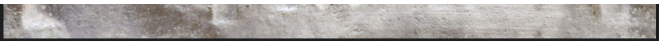
[EGYPT 29958] 'Bee and rush hieroglyph at Abydos.' In royal nomenclature the rush and the bee hieroglyph generally precede the name of the pharaoh, meaning "He who belongs to the rush and the bee", where the rush was the emblem of Upper Egypt and the bee of Lower Egypt. On the broad delta plains of Lower Egypt apiculture must have had a tradition and importance dating back thousands of years, and it was in the religious circles of the central delta where the symbolism of the bee developed. According to one Egyptian myth, bees were the tears of the sun god Ra. The basket with two lines beneath it describes another title of the pharaoh: "Lord of the Two Lands" (meaning Upper and Lower Egypt). These hieroglyphs can be found on south wall of the Nefertem-Ptah-Sokar Hall in the Seti I Temple at Abydos. They belong to a scene in which Seti offers bread to six seated gods. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29960] 'Horus in Ptah-Sokar Chapel at Abydos.'

BUY

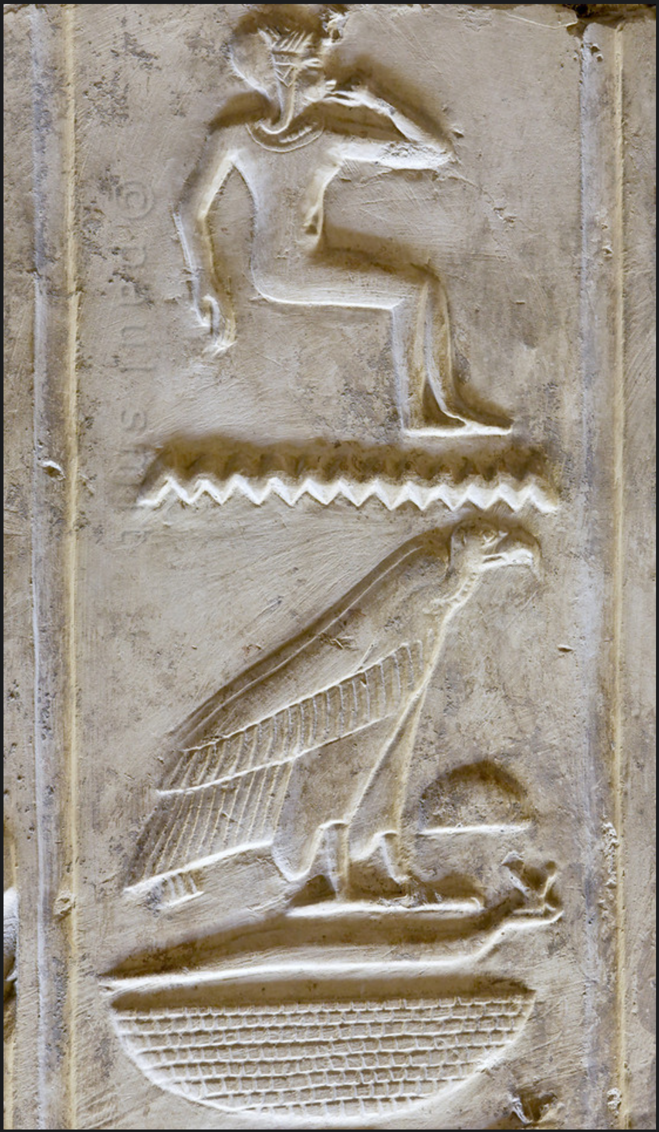
[EGYPT 29960] 'Horus in Ptah-Sokar Chapel at Abydos.' In this relief detail a falcon-headed Horus is assisting at the resurrection of his father Osiris (who is outside the frame of the picture). The relief can be found on the south wall of the Ptah-Sokar Chapel in the Seti I Temple at Abydos. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29965] ‘Hieroglyphs in Nefertem Chapel at Abydos.’

BUY

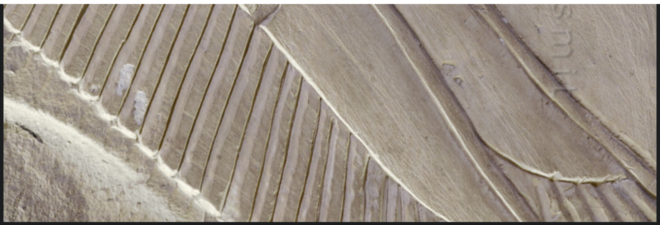
[EGYPT 29965] ‘Hieroglyphs in Nefertem Chapel at Abydos.’ These hieroglyphs on the north wall of the Nefertem Chapel in the Seti I Temple at Abydos are of part of text adjoining a scene which shows Seti I offering incense to an assembly of several gods . The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29967] ‘Hieroglyphs in Nefertem Chapel at Abydos.’

BUY

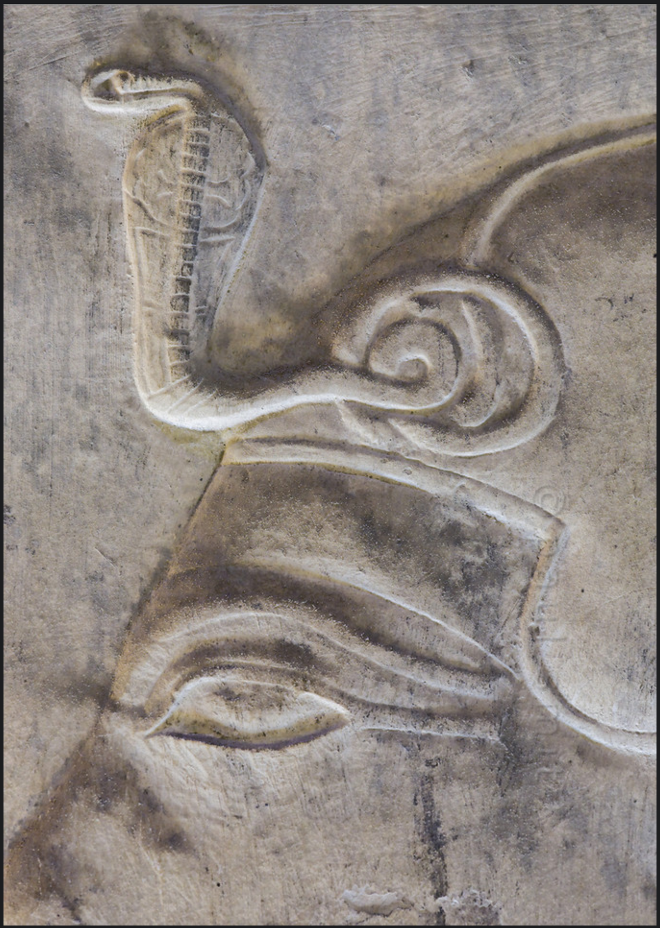
[EGYPT 29967] ‘Hieroglyphs in Nefertem Chapel at Abydos.’ These hieroglyphs are part of a text on the south wall of the Nefertem Chapel in the Seti I Temple at Abydos . The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29962] ‘Falcon in Ptah-Sokar Chapel at Abydos.’

BUY

[EGYPT 29962] ‘Falcon in Ptah-Sokar Chapel at Abydos.’ This kite or falcon is located at the feet of a mummified Osiris in a scene where Horus and Isis assist at his resurrection. There is a similar bird with outstretched wings near the head of the mummy. The birds represent Isis and Nephtys. When searching for the scattered body parts of the murdered Osiris or mourning at his reassembled mummified corpse, the two goddesses are often likened to falcons or kites, possibly because kites travel far in search of carrion or because the Egyptians associated their plaintive calls with cries of grief. Furthermore, in the Pyramid Texts it is mentioned that Isis, by flapping her wings causes a wind which will convey the Breath of Life to Osiris. The relief can be found on the south wall of the Ptah-Sokar Chapel in the Seti I Temple at Abydos. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29964] ‘Seti I with uraeus in Nefertem Chapel at Abydos.’

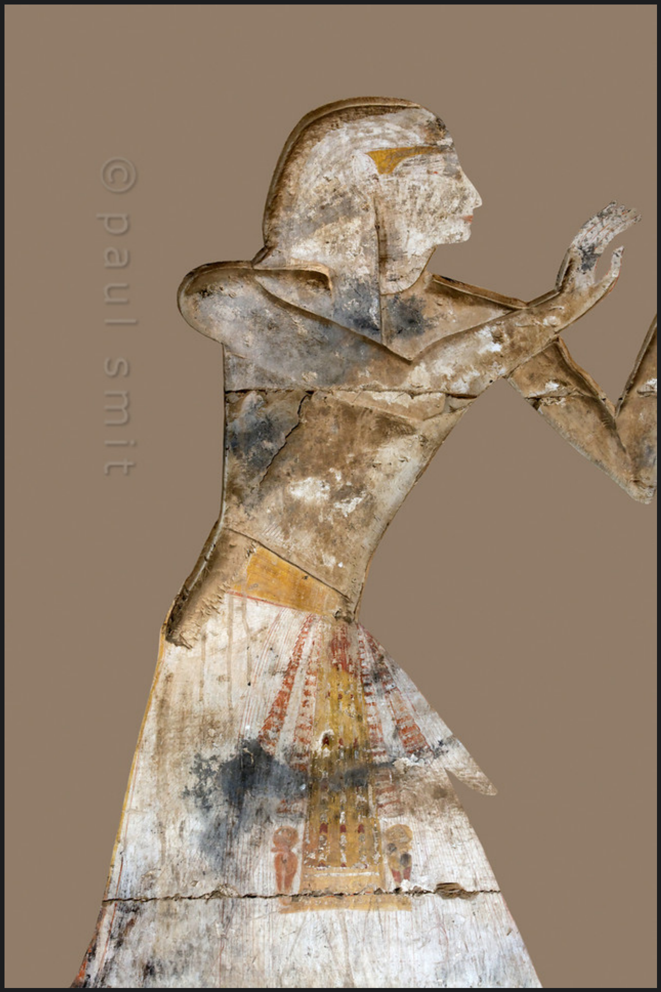
BUY

[EGYPT 29964] ‘Seti I with uraeus in Nefertem Chapel at Abydos.’ This relief detail shows the uraeus snake on the cap crown of pharaoh Seti I. It is part of a scene which shows Seti I offering incense to an assembly of several gods on the north wall of the Nefertem Chapel in the Seti I Temple at Abydos. The ureaus was the sacred image of the cobra-goddess Wadjyt, patron deity of the town of Buto in the Delta, who became to represent Lower Egypt. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

[Egypt 29969] ‘Corridor of the Bull at Abydos.’

BUY

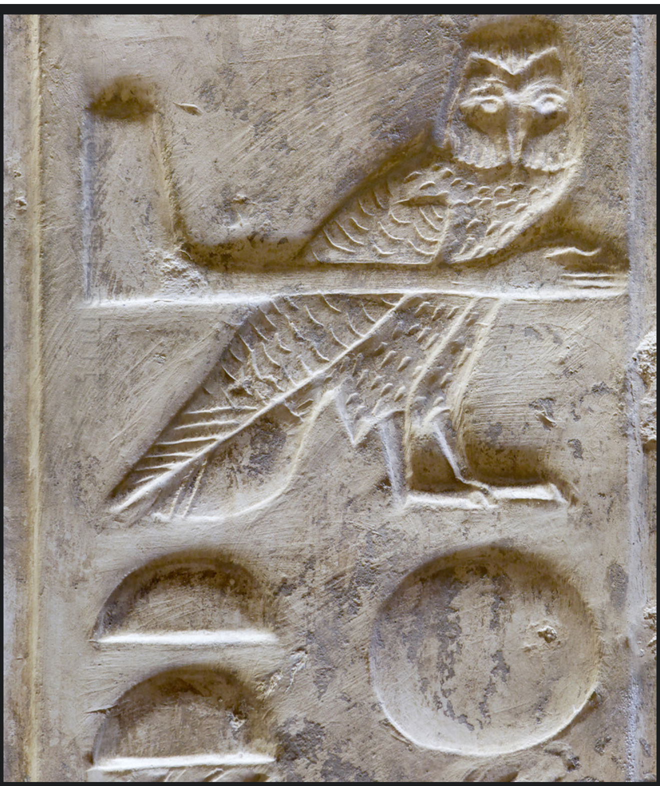
[EGYPT 29969] ‘Corridor of the Bull at Abydos.’ The north wall of the socalled Corridor of the Bull in the Seti I Temple at Abydos has the famous scene of Ramses II and his son Amunherkhepeshef in a bull hunt. While his son is holding the bull by the tail, Ramses is poised to throw a lasso. It appears that this will be his second throw, as the bull is already restricted in his movements by a rope that connects his horns to his left hind leg. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29971] ‘Ramses II in Hall of Barques at Abydos.’

BUY

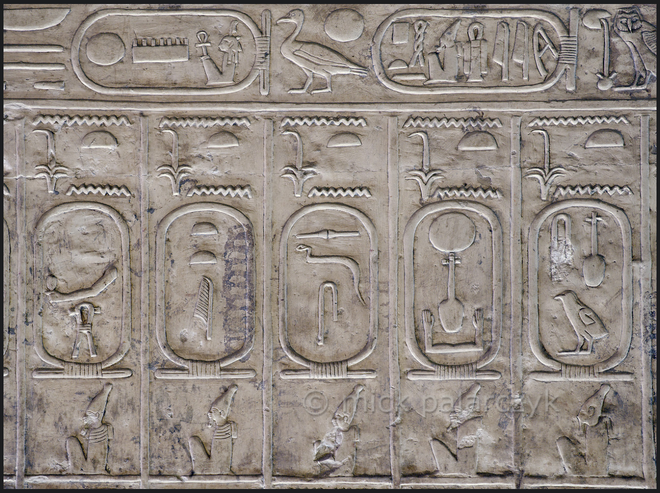
[EGYPT 29971] ‘Ramses II in Hall of Barques at Abydos.’ This relief detail is part of a scene in which Ramses II makes an offering before the sacred barque of Horus. The relief is located on the south wall of the Hall of Barques in the Seti I Temple at Abydos. The relief is only partly finished; the uncarved parts are painted in white, red and yellow colours as a guideline for the stonecutter. The figure of the pharaoh has been isolated in this picture in order to make the difference between carved and uncarved sections more visible. It seems unlikely that the stonecutter would ever have been able to produce the same level of detail as the painter supplied for him. This seems especially apparent in the many fine lines which the painter drew on the pharaoh’s kilt. There could be several reasons for this discrepancy. The painter could have been very proud of his work and didn’t mind doing something which would, in the end, be superfluous. This stage of the work could, of course, also have had some ritual meaning. And it could also be that the detail would have been repainted on the relief, once it was finished. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29966] ‘Hieroglyphs in Nefertem Chapel at Abydos.’

BUY

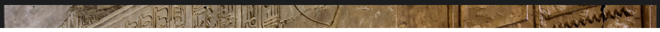
[EGYPT 29966] ‘Hieroglyphs in Nefertem Chapel at Abydos.’ These hieroglyphs are part of a text on the south wall of the Nefertem Chapel in the Seti I Temple at Abydos . The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

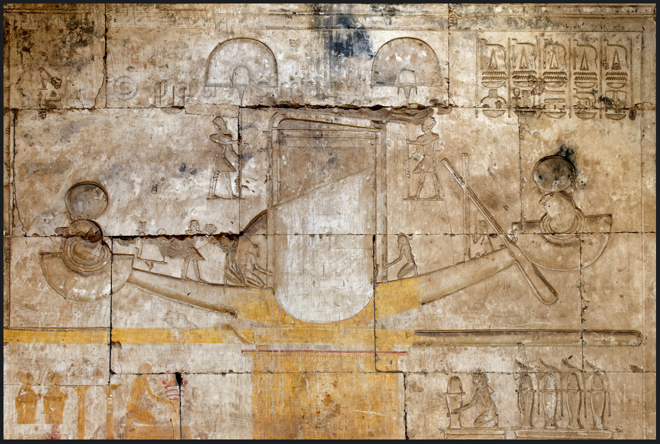


[Egypt 29968] ‘Pharaoh list at Abydos.’

BUY

[EGYPT 29968] ‘Pharaoh list at Abydos.’ On a corridor wall in his temple at Abydos pharaoh Seti I has inscribed a list of (most of) his predecessors. There are two rows of thirty-eight cartouches. The names of certain kings have been omitted, such as the female pharaoh Hatshepsut and the pharaohs of the Amarna period (Akhenaten, Tutankhamun). Here we see a detail from the list which shows four pharaohs form the third dynasty and one from the fourth dynasty: Djeser-za (Djoser), Teti (Sekhemkhet), Sedjes (Khaba), Neferkare (Huni) and Sneferu. The list is located on the west wall of a corridor which branches off from the south side of the Second Hypostyle Hall. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.

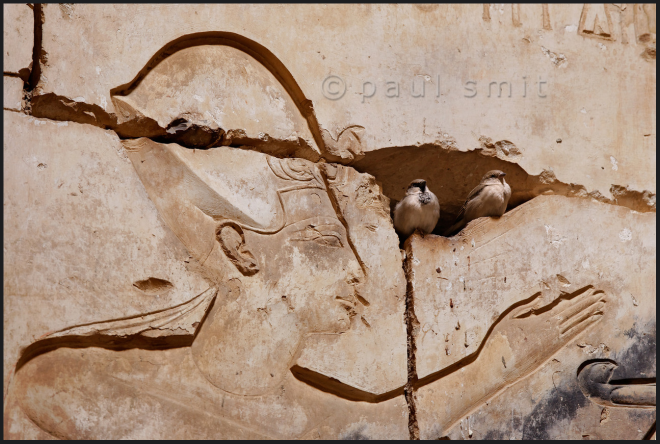




[Egypt 29973] 'Portable barque of Horus at Abydos.'

BUY

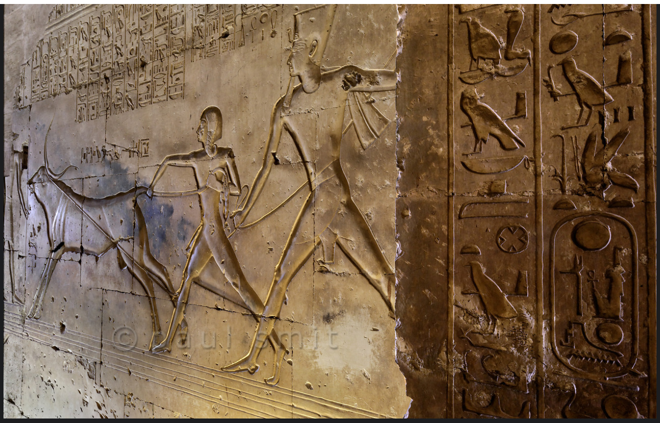
[EGYPT 29973] 'Portable barque of Horus at Abydos.' This unfinished relief of the portable sacred barque of Horus is located on the south wall of the Hall of Barques in the Seti I Temple at Abydos. On the walls of this hall are also reliefs of the barques of Isis, Osiris, Amun-Ra, Ra-Horakhty, Ptah and three other unidentified barques. There is a bench around the walls of this hall which was possibly used as a depository for the barques. We must keep in mind though, that there seem to have been at least five other locations in the temple were barques could be put at rest: in the Chapels of Ptah, Ra-Horakhty, Amun-Ra, Isis and Horus which are located at the western end of the Second Hypostyle Hall. Sacred barques would have been used to carry a portable statue of the deity around the temple during festival processions, in imitation of the gods who were believed to cross the sky on their magical boats. The Horus barque in this picture can be identified by the falcon head finials at the stern and prow. The ornate collar beneath it is depicted in a frontal view but would have been turned ninety degrees in reality. Amidships stands the portable shrine which houses the statue of the god. It is partially concealed from profane eyes by a linen cloth. The barque is placed on carrying poles that would have been supported by priests' shoulders during a procession. But in this image the poles rest on a pedestal. The relief is unfinished. The pedestal and part of the carrying pole and the hull of the barque have been left uncarved and still show the yellow colour of the preparatory painting. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29975] 'Ramses II talking to birds at Abydos.'

BUY

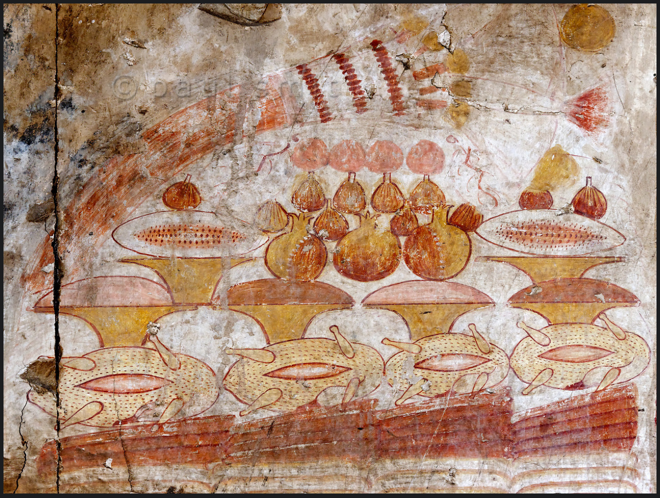
[EGYPT 29975] 'Ramses the Great talking to sparrows at Abydos.' Ramses II, known as Ramses the Great, seems to be talking to a pair of sparrows. They have found a comfortable niche in the wall of the Great Temple of Abydos, the mortuary temple of Ramses' father, Seti I. The relief is located on the south wall of the Hall of Barques. It is part of scene in which Ramses is burning incense in front of the sacred portable barque of Osiris. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29970] 'Corridor of the Bull at Abydos.'

BUY

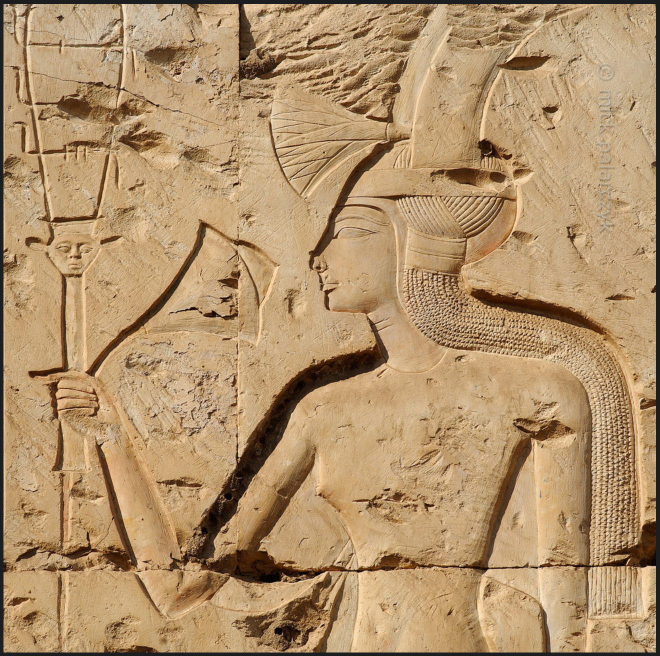
[EGYPT 29970] 'Corridor of the Bull at Abydos.' The north wall of the socalled Corridor of the Bull in the Seti I Temple at Abydos has the famous scene of Ramses II and his son Amunherkhepeshef in a bull hunt. While his son is holding the bull by the tail, Ramses is poised to throw a lasso. It appears that this will be his second throw, as the bull is already restricted in his movements by a rope that connects his horns to his left hind leg. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29972] 'Offerings in Hall of Barques at Abydos.'

BUY

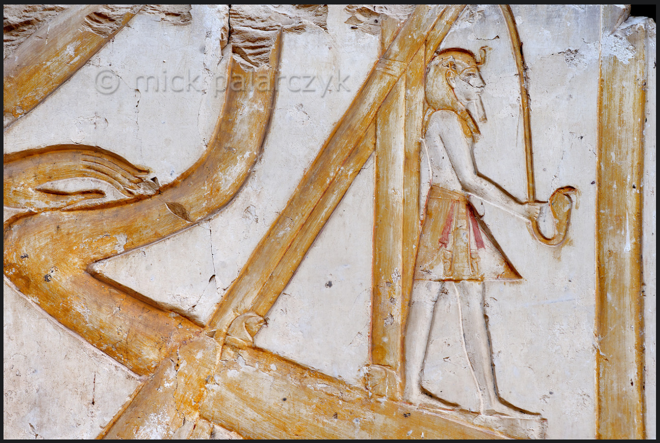
[EGYPT 29972] 'Offerings in Hall of Barques at Abydos.' This detail, showing a pile offerings, is part of a relief in which Ramses II makes an offering before the sacred barque of Horus. The relief is located on the south wall of the Hall of Barques in the Seti I Temple at Abydos. This part of the relief hasn't been finished. In preparation for the stonecutter the objects have been painted in white, red and yellow colours. It seems unlikely that the stonecutter would ever have been able to produce the same level of detail as the painter supplied for him. This seems especially apparent in the many fine dots which the painter drew on the bodies of the four gutted ducks. There could be several reasons for this discrepancy. The painter could have been very proud of his work and didn't mind doing something which would be, in the end, superfluous. This stage of the work could, of course, also have had some ritual meaning. And it could also be that the detail would have been repainted on the relief, once it was finished. In the centre of the picture we recognize three pomegranates, flanked by a fruit which is probably a watermelon. Above that are some figs. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.



[Egypt 29977] 'Princess with sistrum at Abydos.'

BUY

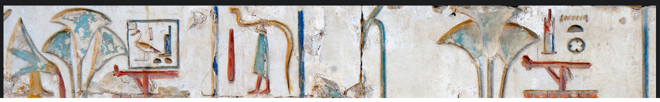
[EGYPT 29977] 'Princess with sistrum at Abydos.' The north wall of the First Court of the Seti I Temple at Abydos is decorated with a procession of princesses, daughters of Ramses II. This relief detail shows one of these princesses holding a sistrum, which is decorated with the head of the goddess Hathor. The sistrum was a ritual musical instrument that produced a rustling sound which was thought to please Hathor. The tiny plates, which would make the sound, are visible here, mounted on three rods within an elliptical frame. The princess wears an elaborate side lock. The youth side lock was worn by Egyptian children until the age of about fourteen years. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Mick Palarczyk.



[Egypt 29979] 'Helmsman in Ramses II Temple at Abydos.'

BUY

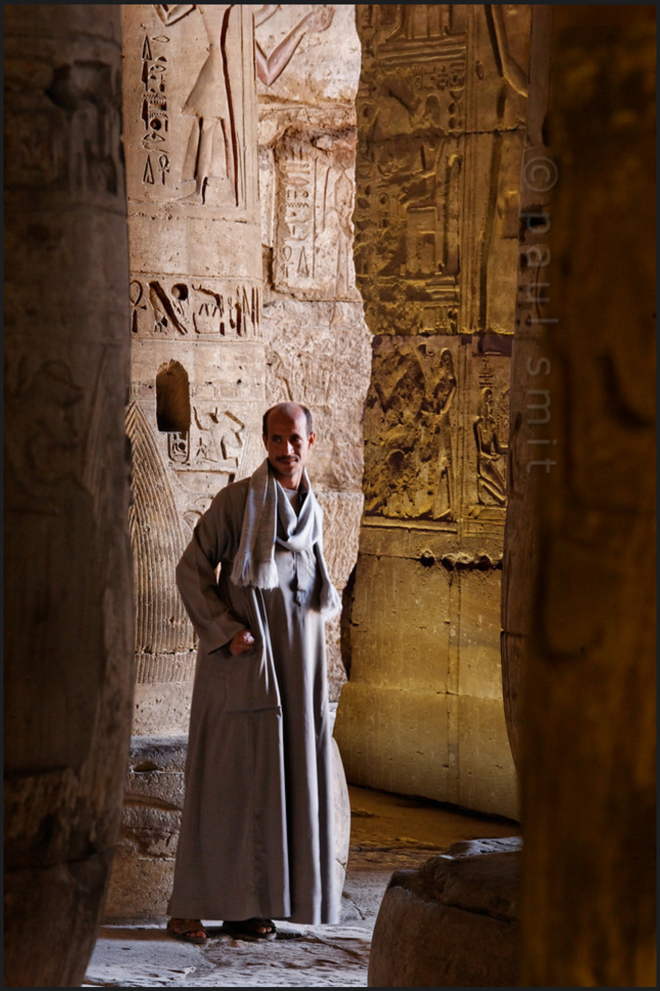
[EGYPT 29979] 'Helmsman in Ramses II Temple at Abydos.' A helmsman with a pharaonic headdress is manipulating the steering oars at the stern of a sacred barque. The sacred barque is transporting an image of Hathor as a cow (outside the frame of the picture.) The relief is located in a chapel which is dedicated to Ramses II and Osiris and is accessed from the northern end of the portico in the Ramses II Temple at Abydos. Photo Mick Palarczyk.



[Egypt 29974] 'Ramses II talking to birds at Abydos.'

BUY

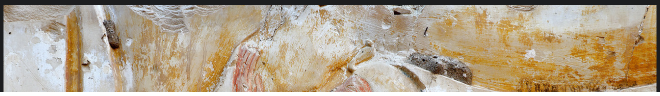
[EGYPT 29974] 'Ramses II talking to birds at Abydos.' As an Egyptian St. Franciscus, Ramses II seems to be talking to a pair of sparrows who have found a comfortable niche in the wall of a temple. The relief is located on the south wall of the Hall of Barques in the Seti I Temple at Abydos. It is part of scene in which Ramses is burning incense in front of the sacred portable barque of Osiris. The Seti Temple at Abydos was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

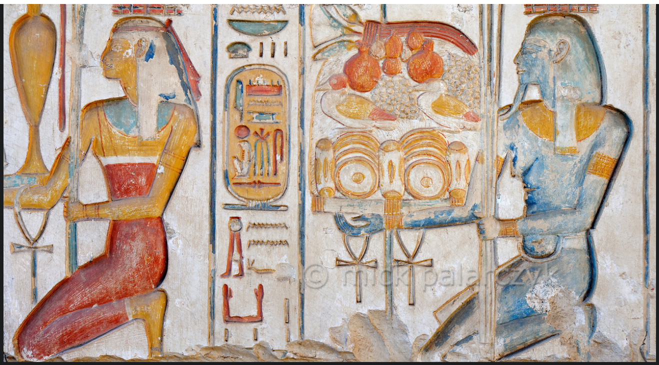


[Egypt 29976] 'Temple guard at Abydos.'

BUY

[EGYPT 29976] 'Temple guard at Abydos.' Temple guard between the columns of the First Hypostyle Hall of the Seti I Temple at Abydos. The temple was begun by Seti I and completed by his son Ramses II in the 13th century BC. Photo Paul Smit.

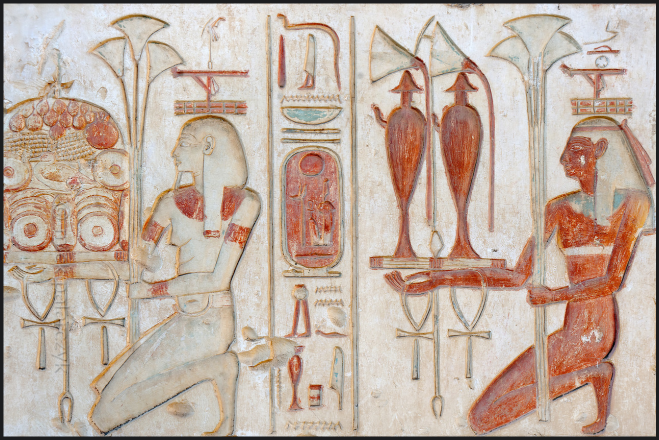




[Egypt 29981] 'Gods representing towns in Ramses II Temple at Abydos.'

BUY

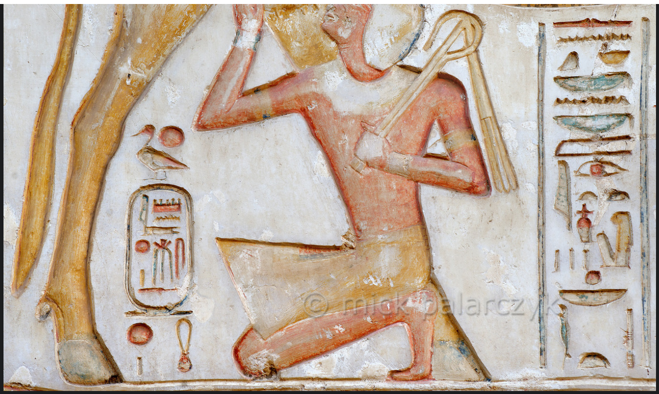
[EGYPT 29981] 'Gods representing towns in Ramses II Temple at Abydos.' The lower part of the walls in the First Hypostyle Hall of the Ramses II Temple at Abydos is decorated with offering bearing goddesses and Nile gods who represent Egyptian towns and districts (nomes). They can be identified by the emblems on the heads of the gods. Here we see a detail of the north wall with, on the right, the god representing Dendera who is carrying a tray filled with breads, ducks, grapes, pomegranates, figs and lotus flowers. The goddess on the left represents a town which is named "House of the Son of Isis". Photo Mick Palarczyk.



[Egypt 29983] 'Gods representing towns in Ramses II Temple at Abydos.'

BUY

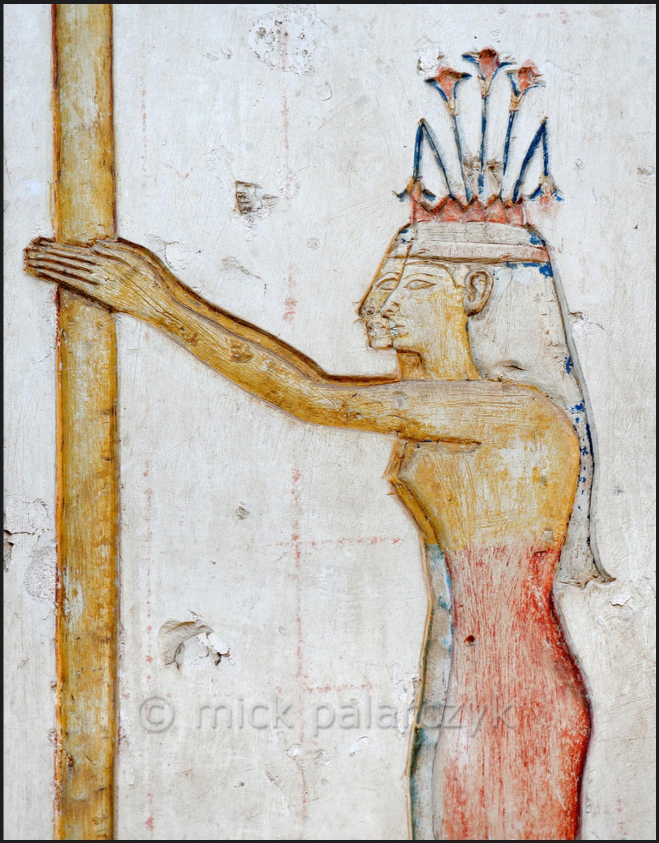
[EGYPT 29983] 'Gods representing towns in Ramses II Temple at Abydos.' The lower part of the walls in the First Hypostyle Hall of the Ramses II Temple at Abydos is decorated with offering bearing goddesses and Nile gods who represent Egyptian towns and districts (nomes). They can be identified by the emblems on the heads of the gods. Here we see a detail of the north wall with, on the left, the god who represents the town "Waset" (Thebes, nowadays Luxor). The goddess on the right represents the town Medamud, near Luxor. Photo Mick Palarczyk.



[Egypt 29978] 'Divine milk in Ramses II Temple at Abydos.'

BUY

[EGYPT 29978] 'Divine milk in Ramses II Temple at Abydos.' Ramses II drinks milk from a cow who is the bovine manifestation of the goddess Hathor. The relief is located in a chapel which is dedicated to Ramses II and Osiris and is accessed from the northern end of the portico in the Ramses II Temple at Abydos. Photo Mick Palarczyk.



[Egypt 29980] 'Meret in Ramses II Temple at Abydos.'

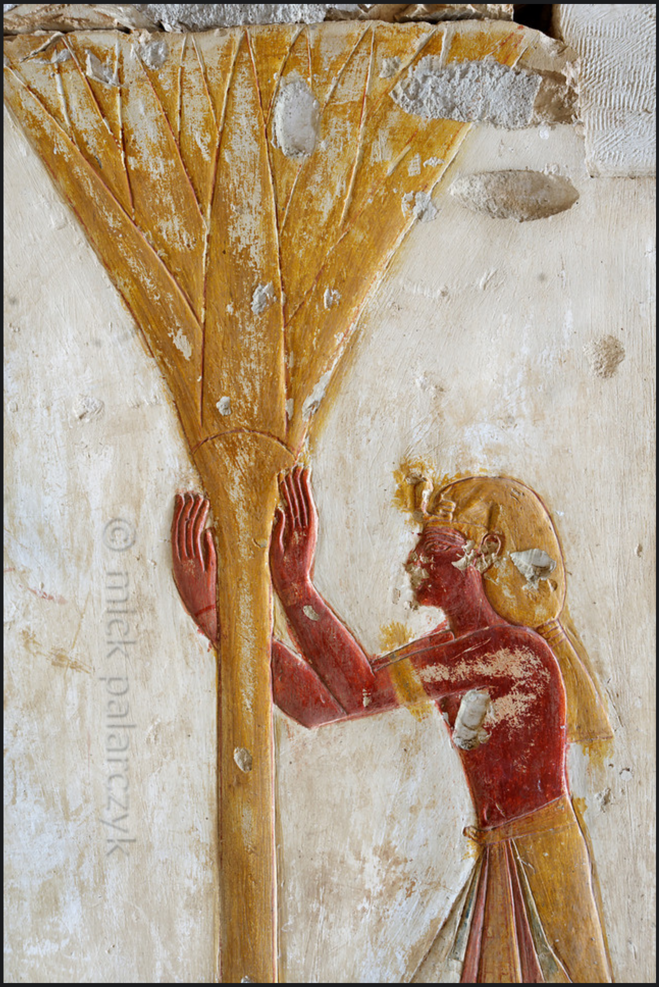
BUY

[EGYPT 29980] 'Meret in Ramses II Temple at Abydos.' Meret, the goddess of rejoicing and song, is clapping her hands. This relief detail is part of a scene in which she is standing on a royal barque in front of a shrine (of which we see the frontal part here) that houses an image of Ramses II. With her music and gestures Meret had a part in establishing the cosmic order. She has been referred to as "the personification of the priestess as a singer." In fact we are looking at two goddesses here, Meret of Upper Egypt and behind her Meret of Lower Egypt. Meret of Upper Egypt wears a headdress of lotus flowers (symbol for Upper Egypt). The headdress of the other Meret (papyruses) isn't visible here. The relief is located in the Chapel of the Litany of Ra, which is accessed from the northern end of the portico in the Ramses II Temple at Abydos. Photo Mick Palarczyk.

[Egypt 29985] 'Gods representing towns and districts in Ramses II Temple at Abydos.'

BUY

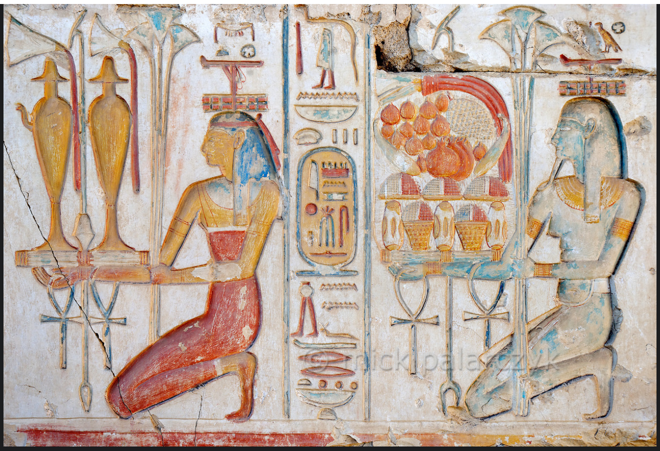
[EGYPT 29985] 'Gods representing towns and districts in Ramses II Temple at Abydos.' The lower part of the walls in the First Hypostyle Hall of the Ramses II Temple at Abydos is decorated with offering bearing goddesses and Nile gods who represent Egyptian towns and districts (nomes). They can be identified by the emblems on the heads of the gods. Here we see a detail of the south wall with, on the right, the goddess who represents the 14th Upper Egyptian district, the "Lower Nome of the Sycamore and Viper". On the left is the god who represents Hermopolis or "Eight Town", which was named after the eight gods who existed before the creation of the world, according to the cosmology which originated in that town. Photo Mick Palarczyk.



[Egypt 29987] 'Lotus flower in Ramses II Temple at Abydos.'

BUY

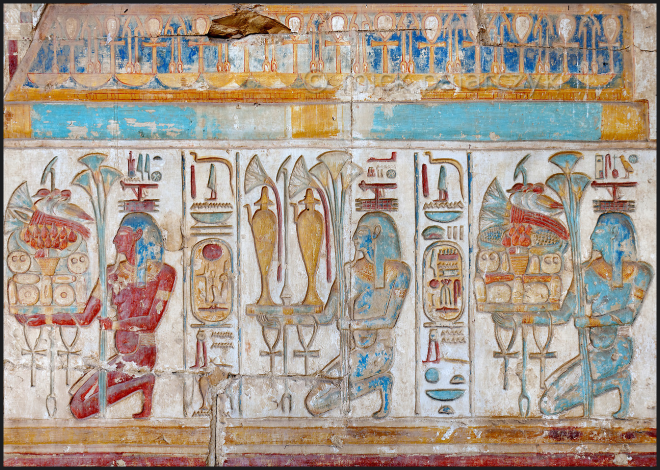
[EGYPT 29987] 'Lotus flower in Ramses II Temple at Abydos.' A pharaonic figure (maybe a statuette) holds upright a large lotus flower. From the top of the flower (outside the frame of the picture) emerge the four sons of Horus. The detail is part of a scene where the flower is placed in front of a standing mummified Osiris. The relief is located in one of the chapels which can be accessed from the northern side of the Second Hypostyle Hall in the Ramses II Temple at Abydos. Photo Mick Palarczyk.



[Egypt 29982] 'Gods representing towns in Ramses II Temple at Abydos.

BUY

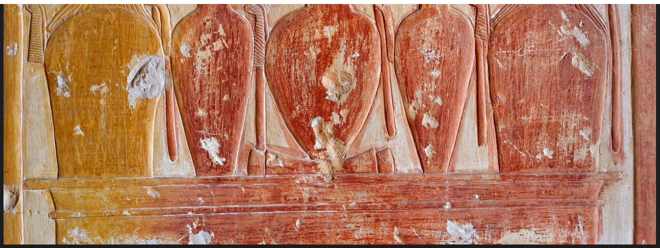
[EGYPT 29982] 'Gods representing towns in Ramses II Temple at Abydos.' The lower part of the walls in the First Hypostyle Hall of the Ramses II Temple at Abydos is decorated with offering bearing goddesses and Nile gods who represent Egyptian towns and districts (nomes). They can be identified by the emblems on the heads of the gods. Here we see a detail of the north wall with, on the left, the goddess who represents the town Ombos, 25 km south of Dendera. The town was called "Nubt" (the Gold One) in Egyptian on account of the proximity of gold mines in the Eastern Desert. Photo Mick Palarczyk.



[Egypt 29984] 'Gods representing towns in Ramses II Temple at Abydos.'

BUY

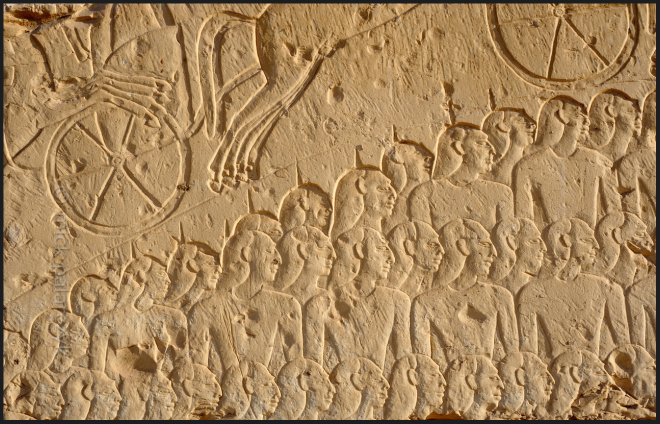
[EGYPT 29984] 'Gods representing towns in Ramses II Temple at Abydos.' The lower part of the walls in the First Hypostyle Hall of the Ramses II Temple at Abydos is decorated with offering bearing goddesses and Nile gods who represent Egyptian towns and districts (nomes). They can be identified by the emblems on the heads of the gods. Here we see a detail of the west wall with, on the left, the god who represents the town Esna. In the middle the town "Ogeni" (north of Esna) is represented and on the right "Hat-Snofru", also north of Esna. Photo Mick Palarczyk.



[Egypt 29989] ‘Stonecutter’s mistake at Abydos.’

BUY

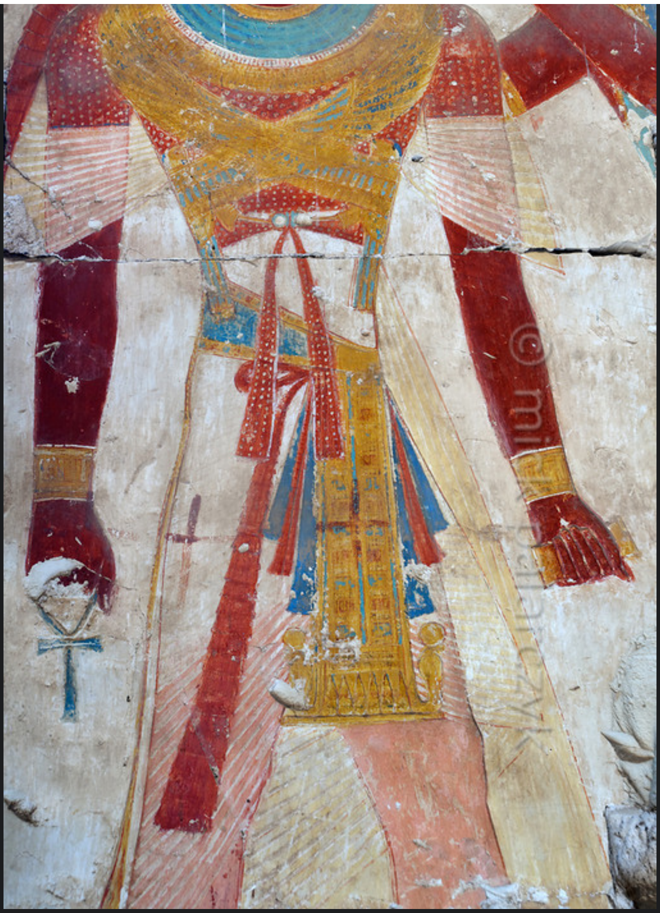
[EGYPT 29989] ‘Stonecutter’s mistake at Abydos.’ Five spouted vases with offerings, topped by lotus flowers, display conspicuous red and yellow colouring. The relief detail is located in one of the chapels which can be accessed from the northern side of the Second Hypostyle Hall in the Ramses II Temple at Abydos. At first glance, the gradual shift from red to yellow, which we see at the top and bottom of the picture, seems to point at some sort of discolouring process which took place in the centuries after the construction of the temple. The stem of the lotus on the left appears to disprove this theory as it shows quite distinct borders between red and yellow. In the Hall of Barques of the Seti Temple we see the same bright colours being used in the preparation phase before the actual stone cutting (see picture 29972). In the case of these five vases the stonecutter has already done the relief, though. But he has made a mistake with the left-hand vase and lotus: the upper part of the flower stem doesn’t line up with the lower part. The spout of the neighbouring vase which cuts across the stem has confused him. The red and yellow paint has been used to highlight the mistake, which was however never mended. Photo Mick Palarczyk.



[Egypt 29991] ‘Battle of Kadesh at Abydos.’

BUY

[EGYPT 29991] ‘Battle of Kadesh at Abydos.’ The exterior of the northern wall of the Ramses II Temple at Abydos is decorated with scenes from the Battle of Kadesh. Ramses II fought this battle in the 5th year of his reign against the Hittite army near the Syrian town of Kadesh on the Orontes River. The battle is generally dated to 1274 BC. Here we are looking at the massed ranks of Hittite infantry. The points of their spears are visible above the heads in the rear row. The Hittites wear leather helmets which cover the backs of their heads. In Egyptian art they are usually portrayed with flat foreheads and hair in braids hanging down their backs. The long hair of the Hittite warriors provoked the Egyptians into describing them as “humty” (women-soldiers). In this relief the braids are concealed by the helmets, though. Photo Mick Palarczyk.



[Egypt 29986] ‘Pharaoh in Ramses II Temple at Abydos.’

BUY

[EGYPT 29986] ‘Pharaoh in Ramses II Temple at Abydos.’ A beautifully dressed Ramses II receives the Breath of Life from a falcon-headed god. The god is just outside the frame of the picture but we can see his hand with a small “ankh” sign approaching the nose of the pharaoh. The relief is located in one of the chapels which can be accessed from the northern side of the Second Hypostyle Hall in the Ramses II Temple at Abydos. Photo Mick Palarczyk.

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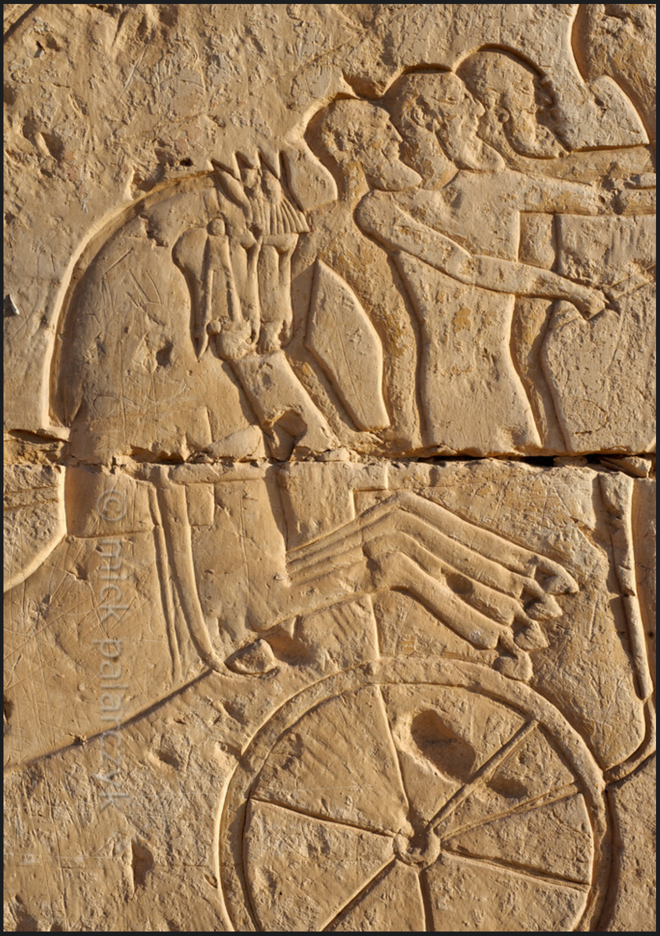
[Egypt 29993] 'Battle of Kadesh at Abydos.'

BUY

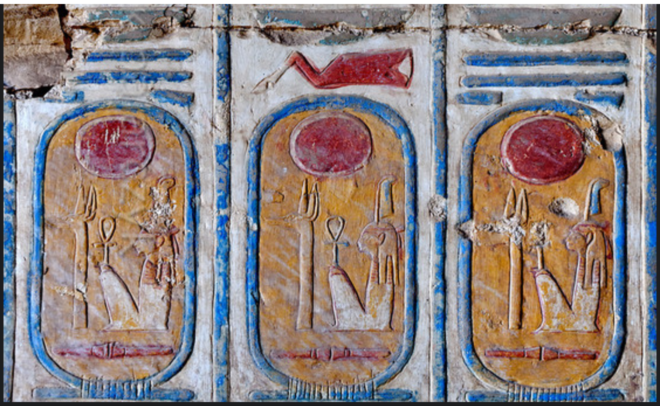
[EGYPT 29993] 'Battle of Kadesh at Abydos.' The exterior of the northern wall of the Ramses II Temple at Abydos is decorated with scenes from the Battle of Kadesh. Ramses II fought this battle in the 5th year of his reign against the Hittite army near the Syrian town of Kadesh on the Orontes River. The battle is generally dated to 1274 BC. Here we are looking at a detail of the enemy army. The soldier on the left is a Hittite, wearing a leather helmet which covers the back of his head. In Egyptian art Hittite are usually portrayed with flat foreheads and hair in braids hanging down their backs. The long hair of the Hittite warriors provoked the Egyptians into describing them as "humty" (women-soldiers). In this relief the braids are concealed by the helmet, though. Photo Mick Palarczyk.



[Egypt 29995] 'Battle of Kadesh at Abydos.'

BUY

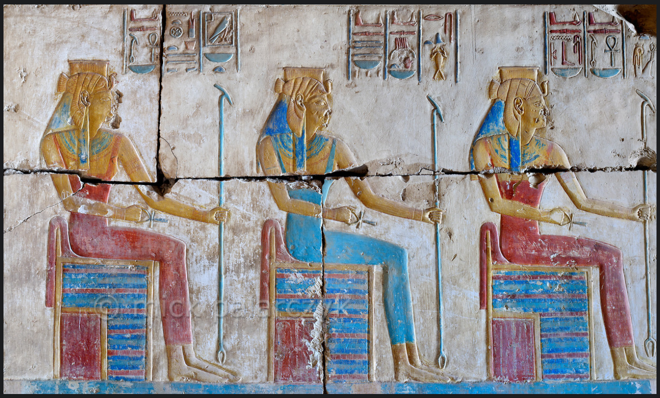
[EGYPT 29995] 'Battle of Kadesh at Abydos.' The exterior of the northern wall of the Ramses II Temple at Abydos is decorated with scenes from the Battle of Kadesh. Ramses II fought this battle in the 5th year of his reign against the Hittite army near the Syrian town of Kadesh on the Orontes River. The battle is generally dated to 1274 BC. Here we are looking at a chariot in the enemy army, manned by three soldiers. The two horses of another chariot are cutting across the scene. The chariots in the Egyptian army were usually manned by two soldiers: a driver and a fighter. By contrast, the chariots in the Hittite army were occupied by three men. In this picture the three bearded soldiers in the chariot are not actual Hittites, but belong to their Asiatic allies. They are probably Syrians. At first glance the wheel of the chariot seems to have seven spokes. The seventh spoke is actually the base line of the chariot's cab, though. Photo Mick Palarczyk.



[Egypt 29988] 'Titulary of Ramses II at Abydos.'

BUY

[EGYPT 29988] 'Titulary of Ramses II at Abydos.' This relief detail shows part of the royal titulary of Ramses II. Each column gives his name in a slightly different variant. In the upper part of the picture we see three variations on the Horus name of the pharaoh, written within a rectangle (a "serekh") on which a falcon is perched. The one on the left reads "Strong Bull, loved by Maat". Below that, the bee and rush hieroglyph describe him as the king of Lower and Upper Egypt. The three identical cartouches at the bottom hold his Throne name, "Usermaatra" (The Justice of Ra is Powerful). The relief is located in one of the chapels which can be accessed from the northern side of the Second Hypostyle Hall in the Ramses II Temple at Abydos. Photo Mick Palarczyk.



[Egypt 29990] 'Three goddesses in Ramses II Temple at Abydos.'

BUY

[EGYPT 29990] 'Three goddesses in Ramses II Temple at Abydos.' Three seated goddesses are depicted in a beautiful alternation between red and blue. Each holding an "ankh" sign and a "was" sceptre, they can be identified as (from left to right): Hathor, Selket and Maat. The relief is located in one of the chapels which can be accessed from the western side of the Second Hypostyle Hall in the Ramses II Temple at Abydos. Photo Mick Palarczyk.

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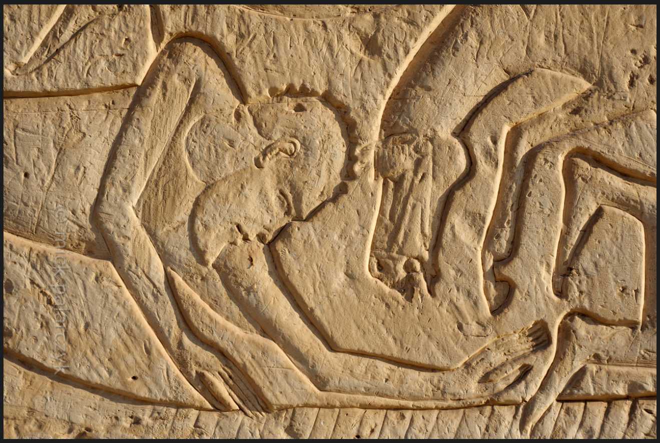
[Egypt 29992] 'Battle of Kadesh at

BUY

Abydos.'

[EGYPT 29992] 'Battle of Kadesh at Abydos.' The exterior of the northern wall of the Ramses II Temple at Abydos is decorated with scenes from the Battle of Kadesh. Ramses II fought this battle in the 5th year of his reign against the Hittite army near the Syrian town of Kadesh on the Orontes River. The battle is generally dated to 1274 BC. Here we are looking at a detail of the enemy army. The central soldier is a Hittite, wearing a leather helmet which covers the back of his head. In Egyptian art Hittite are usually portrayed with flat foreheads and hair in braids hanging down their backs. The long hair of the Hittite warriors provoked the Egyptians into describing them as "humty" (women-soldiers). In this relief the braids are concealed by the helmet, though. The bearded soldier on the right belongs to the Asiatic allies of the Hittites. He is probably a Syrian. Photo Mick Palarczyk.



[Egypt 29994] 'Battle of Kadesh at Abydos.'

BUY

[EGYPT 29994] 'Battle of Kadesh at Abydos.' The exterior of the northern wall of the Ramses II Temple at Abydos is decorated with scenes from the Battle of Kadesh. Ramses II fought this battle in the 5th year of his reign against the Hittite army near the Syrian town of Kadesh on the Orontes River. The battle is generally dated to 1274 BC. Here we are looking at a detail of the enemy army. The fallen bearded soldier is probably a Syrian, belonging to the Asiatic allies of the Hittite army. Photo Mick Palarczyk.

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